BRITANNIA SANCTA:

OR, THE

L I V E S

Of the moſt CELEBRATED

Britiſh, *Engliſh*, *Scottiſh*, and *Iriſh*

S A I N T S:

Who have flouriſhed in theſe ISLANDS,

FROM THE

Earlieſt Times of CHRISTIANITY, down to the Change of Religion in the Sixteenth Century.

Faithfully collected from their ancient ACTS, and other RECORDS of *Britiſh* HISTORY.

PART II.

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LONDON:

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WHO have planted in their ISLANDS?

SAINTS:

OR,

THE

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BRITAN-

BRITANNIA SANCTA

The SECOND PART.

JULY.

July 1. S.S. *JULIUS* and *AARON*, Martyrs.

From St. *Gildas*, St. *Bede*, &c.

THESE Saints are celebrated on this day in the *Roman*, and all other ancient Martyrologies; and are placed by St. *Gildas*, St. *Bede*, &c. together with St. *Alban*, at the head of all the *Britiſh* martyrs. Yet as their acts are no where extant, we know little or nothing of the particulars of their lives; only we are aſſured they were citizens of *Caerleon* upon *Usk*, called at that time the *City of the Legions* (formerly *Iſca Silurum*) in *Monmouthſhire*: and that after having, with great conſtancy, ſuffer'd moſt cruel torments for Chriſt, they ended their days by martyrdom, about the ſame time with St. *Alban*. *Giraldus Cambrenſis*, in his *Itinerarium l.* 1. *c.* 5, acquaints us, that theſe martyrs had each of them a church dedicated in their

name in the city of *Caerleon*; that of St. *Julius* belonged to a convent of ſacred virgins; but that of St. *Aaron* was ſerved by a college of Canons; or, as others ſay, was the cathedral of that city.

July 1. St. *RUMOLDUS* or *RUMWOLD*, Biſhop and Martyr.

From his Life by *Thierry*, Abbot of St. *Tron*, &c.

ST. *Rumoldus* or *Rumwold*, Apoſtle and Patron of *Mechlin*, is by ſome Authors affirmed to have been of a royal *Scottiſh* or *Iriſh* ſtock; and to have been Biſhop (or * Archbiſhop) of *Dublin*, before his going abroad into the Low-countries. But *Janning* the *Bollandiſt*, who is very diffuſe in his account of the life, the veneration, the churches, relicks, &c. of this Saint, maintains from the ancient records of *Mechlin* and other authorities that he was an *Engliſh-Saxon*; which the name of *Rumwold* (plainly *Saxon* and not *Scottiſh*) ſeems alſo to imply: tho', like St. *Willebrord* and others, he might perhaps have been educated in ſome monaſtery of the *Scots* in *Ireland*. But wherever he was born, or educated, or whatever was the dignity of his family, certain it is he left all for Chriſt and the Goſpel. At his firſt going abroad, he made a pilgrimage of devotion to *Rome*, to the ſhrines of the Apoſtles and Martyrs; neglecting in the mean time no opportunity of preaching the word of life, in the places thro' which he went. At *Rome* he viſited, with great devotion and many tears, the monuments of the Saints; and was ſo affected with the meditating on their glorious conflicts and victories, as to conceive an ardent deſire to ſuffer in like manner for Chriſt. Here he is ſaid to have been divinely admoniſh'd to go into the *Belgick Gaul* to preach the faith; and after having received the Pope's bleſſing to have been conducted by Providence to that part of the Low-countries, which

* Thoſe authors who will have St. *Rumoldus* to have been Archbiſhop of *Dublin*, are certainly miſtaken. That city was not an Archbiſhop's See till ſome hundred years after his time; the ſeat of the Archbiſhops of *Leinſter* being formerly either at *Fernes*, or at *Kildare*.

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is now called *Brabant*, and to the neighbourhood of *Mechlin*. Here he was kindly received by Count *Ado*; and preached the faith of Chriſt with ſo much zeal and induſtry, and with ſuch admirable ſucceſs, as to be juſtly eſteemed the Apoſtle of that region. He is generally affirmed to have been a Biſhop; not properly of *Mechlin*, which was then no Biſhop's See, nor of any other particular city; but as one of the number of thoſe apoſtolick Prelates who were not fixed to any See, but ordained to carry the light of the Goſpel amongſt infidels: of which kind we meet with not a few in the hiſtory of thoſe times. St. *Rumoldus* did not give himſelf up ſo wholly to the care of his neighbours, as not to retire ſometimes into ſolitude, there to attend to God and himſelf. Hence an ancient Author quoted by *Miræus* [*Faſt. Belg. p.* 360.] informs us, that he led an eremitical life at the time of his martyrdom. Two unhappy wretches murdered him in his ſolitude, the twenty fourth of *June*, *Anno* 775; one of whom the Saint had before ſeverely reprehended for adultery. To conceal their crime they caſt his body into a certain water, where it was diſcovered by means of a heavenly light: upon which it was taken up by Count *Ado*, and buried at *Mechlin*; where his relicks are ſtill preſerved in the great church conſecrated to God in his name, which is now the Archiepiſcopal See: his feaſt is kept on this day in the dioceſe of *Mechlin*; on which alſo his name ſtands inſerted in the *Roman* martyrologe.

THERE was another St. *Rumwold* a child, honoured of old at *Brackley* in *Northamptonſhire*, and at *Buckingham*: to whoſe acts, as they are related in *Capgrave*, we dare not give any credit.

✠

ON the firſt alſo of *July*, the *Scottiſh* churches honoured of old St. *Servanus* Biſhop, as one of their firſt and chiefeſt Apoſtles: but it has happened to him as to many other primitive Saints, that the particulars of his acts are but little known. He is ſaid to have been a Diſciple of St. *Palladius* (ſent to the *Scots* by Pope *Celeſtine* in the former part of the fifth century) and to have been ordained Biſhop by that Saint, to aſſiſt him in his apoſtolick labours amongſt thoſe people. Others add, that he was ſent to the *Iſles of Orkney*; and was the firſt preacher of the Goſpel there.

In the latter part of his life he reſided at *Culros* or *Collenros*, upon the *Forth* or *Frith*, which divides *Lothian* from *Fife*; where he baptized St. *Kentigern* and educated him in chriſtian piety, in a monaſtery which he had there eſtabliſh'd. After the departure of this Saint to *Glasko*, *Servanus* did not long ſurvive; being called to the reward of his labours in a good old age; the particular time is uncertain.

ON the ſame day alſo is honoured in *Little Britain*, St. *Golven* Biſhop of *Leon*, who being a native of *Great Britain* paſſed over to *Armorica*, in the ſixth century; as many others of the *Britons* did to fly the ſwords of the *Saxons*; and lived there for ſome time an Hermit, illuſtrious for ſanctity and miracles; till at length, after *Cetomerin*, he was choſen Biſhop of *Leon*, the third from St. *Paul de Leon*, whoſe Diſciple he had been. He died about the year 600.

July 2. St. *SWITHIN*, Biſhop.

From *Goſcelin*, *William* of *Malmesbury*, *L.* 2. *de Pontif.* *Harpsfield*, &c.

ST. *Swithin* or *Swithun*, the brighteſt light of the *Britiſh* church in the ninth century, was born of noble parentage; but preferred the nobility of virtue before that of fleſh and blood. Having paſs'd his childhood in an innocent ſimplicity, he made haſte to take upon him the ſweet yoke of Jeſus Chriſt in the church of *Wincheſter*, where he received the clerical, or as ſome ſay, the monaſtical tonſure; which he adorned with a life ſuitable to the calling: and by proceeding from virtue to virtue, was judged worthy to be advanced from order to order, till he received the degree of Prieſthood from *Helinſtan* or *Helmſtan*, Biſhop of *Wincheſter*; together with the dignity of Provoſt or Dean of the cathedral: in which he ſo behaved himſelf as to be an illuſtrious model of all virtues: theſe joined to his great prudence, learning and erudition, ſo recommended him to *Egbert* King of the *Weſt-Saxons*, (commonly reckoned the

the firſt monarch of *England)* that he ſent for him to court, made him *his Prieſt* (under which denomination he ſubſcribed a charter granted to the monaſtery of *Croyland*, *Anno* 833) and committed to his care the education of his ſon *Ethelwolf:* whoſe great virtues during his reign (on account of which he is by ſome authors ranked amongſt the Saints) will bear perpetual teſtimony how well our Saint diſcharged himſelf of his truſt; and what an advantage it is to princes to have Saints for their tutors. This Prince, coming to the crown upon the death of his father, made uſe of St. *Swithin* for his counſellor, and by his help and aſſiſtance, made moſt wholſome ordinances and govern'd his kingdom both holily and happily. In the mean time the See of *Wincheſter* falling vacant by the death of *Helmſtan*, no one was judged more proper than *Swithin* to ſucceed him. He was elected therefore to this See by the concurrent votes and deſires of King, Clergy and People, and was conſecrated by *Celnoth*, Archbiſhop of *Canterbury*, *Anno* 852.

As to St. *Swithin*'s comportment in the adminiſtration of his epiſcopal charge, and the particulars of his acts therein, they are in a great meaſure buried in oblivion, for want of a proper cotemporary hiſtorian. *William* of *Malmesbury*, informs us that he lived in ſuch manner as to be a *Storehouſe*, as it were of all virtues; but particularly excelled in humility, and mercy to the poor. He built diverſe churches, where wanting, and repaired others that were gone to ruin. Upon thoſe occaſions, as we learn from the ſame author, he made his journeys on foot to dedicate theſe houſes of God; and that by night, to avoid oſtentation: for he ſtudied much to conceal his virtues from the eyes of men, that they might be more pleaſing in the eyes of God. " Being to dedicate any " church, ſays *Goſcelin* in his life, he neither uſed a horſe, nor any ſe- " cular pomp; but being accompanied with his clericks and thoſe of his " family, with all humility he went barefoot to the place. His feaſting " was not with the rich, but with the needy and poor. His mouth was " always open to invite ſinners to repentance: he ever admoniſh'd ſuch " as were ſtanding to beware of falling; and ſuch as had fallen to ariſe " again without delay. He was ſparing and moderate in his diet, taking " not what would fill, but what would barely ſuſtain nature; and as to

" ſleep,

" ſleep, he admitted no more than what after long watching and much " labour was abſolutely neceſſary. He was ever delighted with Pſalms " and ſpiritual Canticles; and in his converſation, delivered always with " modeſty and humility ſuch ſpeeches as were moſt edifying and profi- " table to his hearers. So far *Goſcelin*." Who adds, that the Saint departed to the fountain of life and eternal happineſs, which he had always thirſted after, on the ſecond of *July*, *Anno* 862. On which day he is celebrated in the *Roman* martyrology, in theſe words. " At *Wincheſter* in " *England* the depoſition of St. *Swithin* Biſhop, whoſe ſanctity ſhone " forth by the grace of miracles." But as the ſecond of *July* is taken up with the feaſt of the viſitation of the bleſſed Virgin; St. *Swithin*'s principal feſtivity was kept of old in *England* on the fifteenth of *July*, which was the day of his Tranſlation.

ST. *Swithin* at his death had expreſsly ordered, out of humility, that his body ſhould not be buried within the church; but in a mean place in the church-yard, where he might be trodden on by all that paſſed. Here he lay for about a hundred years, till the days of King *Edgar*; when by admonition from heaven, his relicks were taken up by St. *Ethelwold*, then Biſhop of *Wincheſter*, and tranſlated into the church. On this occaſion the Almighty was pleaſed ſo much the more wonderfully to exalt his ſervant after death by the glory of miracles; by how much the more profoundly he had humbled himſelf, and concealed his virtues during life. *Goſcelin* informs us that when the Saint's body was taken up, a moſt fragrant odour was perceived by all preſent: that a blind woman recovered her ſight on the ſpot, and that many others by his merits were cured of diverſe infirmities. *Malmesbury* affirms that ſuch a number of miraculous cures of all kinds was then wrought, as was never in the memory of man known to have been in any other place. *Goſcelin* amongſt other miracles, relates that on this occaſion a boy who had been ſinew-ſhrunk from his birth was wonderfully healed; that three blind recovered their ſight; one Paralytick was cured; five and twenty perſons, labouring under various illneſſes, who had come from ſundry places, were healed in one day; ſix and thirty others in three days more; and not long after one hundred and twenty four others within one fortnight,

beſides

beſides diverſe others blind, lame, &c. Theſe miracles continued even down to *William* of *Malmesbury*'s time, who declares he himſelf had ſeen a man whoſe eyes had been violently dug out, who by the prayers of St. *Swithin* had recovered both eyes and ſight, yet ſo that there ſtill remained as a teſtimony of the miracle the marks of the former violence. In a word, the name of St. *Swithin* became ſo celebrated by reaſon of his wonders, that the church of *Wincheſter* formerly dedicated under the name of St. *Peter*, began to be called St. *Swithin*'s. In whoſe name alſo, there ſtands to this day a pariſh church in the heart of *London*, commonly called St. *Swithin*'s *by London-ſtone*. The hiſtory of the Tranſlation of St. *Swithin* was written by *Wolſtan* monk of *Wincheſter*, who lived at the time it happened, and the hiſtory of his life was publiſhed about the ſame time by *Landfrid*, monk of the ſame place. From theſe two, *Goſcelin* and *Malmesbury* had their memoirs.

July 2. St. *OUDOCEUS*, Biſhop.

From the Regiſter of *Landaff*, quoted by *Uſher*, *p.* 46, and 291. *Capgrave*, &c.

ST. *Oudoceus* was ſon of *Budic* a *Britiſh* nobleman, by his wife *Anaumed*, daughter of *Enſic*, and ſiſter to St. *Theliau*. He was born in *Armorica* or *Little Britain*, whither his father had been invited to take upon him the government of that people: here, as ſoon as he came to a proper age, he was put under inſtruction; in conſequence of a promiſe his father had before made to St. *Theliau*, that if the child, his wife was then big of, proved a ſon, he would give him to God, as he had before given him his two elder ſons * *Hiſmael*, afterwards an illuſtrious Prelate, and * *Tyfhei* honoured of old as a Martyr at *Pennalun*. *Oudoceus* from his childhood applied himſelf in ſuch manner both to virtue and learning, and made ſuch progreſs in both the one and the other, as to excel all

* We have not been able to recover the acts of theſe two Saints; and therefore muſt content ourſelves with barely mentioning their names.

thoſe

thoſe of his age and rank as well in ſcience as in ſanctity. Inſomuch, that his uncle *Theliau* (after the great havock, which the yellow plague, as it was called, had made in *Britain*) being about to return from *Armorica* to his See of *Landaff*; was ſo taken with his nephew's virtues and excellent qualifications, that he reſolved to take him along with him; that ſuch a light might no longer be hid under a buſhel, but placed on a proper candleſtick. At *Landaff* he ſo comported himſelf, advancing from virtue to virtue, that at the death of his uncle, he was by the unanimous votes of all choſen to ſucceed him in that See. He is ſaid to have received his conſecration from St. *Auguſtin*, Archbiſhop of *Canterbury*; and to have obtained of King *Mouric* a confirmation of all the privileges granted to the church of *Landaff*, in the time of his predeceſſors St. *Dubricius* and St. *Theliau*. We have few particulars of the acts of this holy prelate during his epiſcopal adminiſtration, for want of proper records; only Sir *Henry Spelman* has given us two or three ſynods attributed to him. The author of his life in *Capgrave*, affirms that he retired at length from his biſhoprick, and built a monaſtery upon the banks of the river *Wye*, where aſſembling a large congregation of religious brethren, he remained for many years in great abſtinence and ſanctity till his dying day: he departed this life on the ſecond of *July*. As to the particular year it is uncertain.

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ON the third of *July*, St. *Guthagon*, *Confeſſor*, is honoured as patron in the church of *Ooſtkerk*, near *Bruges* in *Flanders*. The leſſons read in this church on his feſtival inform us, that he was of the *Royal* blood, of the *Scots* or *Iriſh*; but that deſpiſing this world and all its vanities he came over from *Great Britain* into *Flanders*, where he led a ſolitary life at *Ooſtkerk* near the ſea-ſide; and was illuſtrious after his death for the miracles wrought at his grave. His relicks were taken up and enſhrined by *Gerard* Biſhop of *Tournay*, *Anno* 1159, but were ſince deſtroyed by the Calviniſts. He is believed to have flouriſhed in the eighth century.

ON the ſame day is alſo marked the feſtivity of St. *German*, a Diſciple of St. *Patrick*, and firſt Biſhop of the *Iſle of Man*, in the fifth century.

Of

Of whoſe acts we know few particulars. Only we learn from *Jocelin* in his life of St. *Patrick c.* 92, that this Saint finding in *Ireland* the harveſt great, but the labourers few; paſſed over into *Britain* (*Anno* 447) to procure from thence a ſupply of learned and religious men, to be his aſſiſtants in the work of the goſpel; and after a ſhort ſtay returned hence, accompanied with a great many notable labourers; of whom no fewer than thirty were afterwards made Biſhops: that in his return he viſited the iſlands, in order to gain them over to Chriſt; that in particular he preached the faith with great ſucceſs in the *Iſle of Man* (which is alſo confirmed by a manuſcript chronicle of that iſland, quoted by *Uſher p.* 335) and appointed one of his Diſciples, named *Germanus*, a wiſe and holy man to be the firſt Biſhop of this new church. After whoſe death, as the ſame author informs us *c.* 152. St. *Patrick* conſecrated two others of his Diſciples, *viz.* St. *Conindrius* and St. *Romulus* to be Biſhops of *Man*; who dying were ſucceeded by St. *Maguil*, or *Macaldus*, a Prelate eminent for ſanctity and miracles. Theſe were the firſt fathers and founders of the church of *Man*.

July 4. St. *O D O*, Archbiſhop.

From his Life by *Eadmer*, publiſhed in the ſecond Volume, of Mr. *Wharton*'s, *Anglia Sacra*, *p.* 78, &c.

ST. *Odo* was born in the province of the *Eaſt-Angles* of noble *Daniſh* parents, of the number of thoſe who accompanied *Inguar* and *Hubba*, in their expedition into *England*, *Anno* 870. His parents were *Pagans*, and averſe from the chriſtian religion: But *Odo* from a child frequented the chriſtian churches, took great delight in hearing ſermons; and would be often relating at home what he had heard of Chriſt and his doctrine. His father was very angry at theſe inclinations to Chriſtianity which he diſcovered in his ſon; and forbid him to name Chriſt any more, or think of changing his religion: But *Odo* ſtill frequented more and more the churches and ſermons; till his father in a rage having firſt treated him

with great cruelty, diſinherited him, and turned him out of doors. Upon this the youth, rejoycing in our Lord, for whoſe ſake he was thus deprived of his temporal eſtate, being now bare, and ſtript of all things, betook himſelf to a noble Duke called *Athelm*, who both for religion and quality was one of the moſt eminent of the *Engliſh* in the days of King *Alfred*. This nobleman took him under his protection, and being wonderfully pleaſed with the good diſpoſitions he diſcovered in him, treated him with the care and affection of a parent, put him to proper maſters to be taught the *Greek* and *Latin* tongues, (in which he became a great proficient) and procured, after due inſtructions, that he ſhould be admitted into the Church of God by the Sacrament of Baptiſm.

NOT long after *Odo* choſe our Lord for his inheritance in the eccleſiaſtical ſtate, and having received the clerical tonſure, was advanced to the order of ſubdeacon, in which he officiated for ſome years, edifying very much by his life and doctrine all that knew him. His patron *Athelm* was deſirous he ſhould be promoted to the ſacred order of prieſthood, (of which all judged him worthy) that in quality of his chaplain, he might recite to him daily the divine office. *Odo* objected his want of age: but this objection was over-ruled by reaſon and authority of precedents. Upon this he was made deacon, and ſhortly after prieſt. From which time not only the Duke his Patron, but moſt of the other great men of King *Alfred*'s court applied to him for the affairs of their ſouls, confeſſing their ſins to him, and taking his counſel for the amendment of their lives; ſo great was the eſteem and veneration they had for his virtue. In the mean time, *Athelm* undertook a journey of devotion to *Rome*, to the tombs of the Apoſtles; in which he took along with him *Odo* for his companion. On the way the Duke fell ſick of a grievous illneſs which growing upon him for ſeven days had reduced him almoſt to extremity. In this diſtreſs he begg'd of the holy Prieſt to pray to God for his recovery; not doubting, as he ſaid, but God would hear him, whom he had ſo highly favoured from his childhood. *Odo*, proſtrate on the ground, with many tears implored the divine mercy in favour of his friend and patron: then riſing he called for a glaſs of wine, on which he made the ſign of the croſs, and preſented it to the nobleman,

bidding

bidding him have an entire confidence in God. *Athelm* drunk the wine, and at the very inſtant found himſelf ſo perfectly cured, that he was able immediately to get on horſeback, and proſecute his journey. Which miraculous event ſerved not a little to encreaſe the eſteem all had of *Odo*'s virtues.

HIS patron *Athelm*, and the good King *Alfred*, having paid the common debt to nature; our Saint continued to be in no ſmall favour with the other religious Princes that adorned the throne of *England* in that age, *viz.* *Edward* the elder, *Athelſtan*, *Edmund* and *Edred*: King *Athelſtan* eſpecially had ſo great an eſteem of him as not only to ſend for him to his court, and to honour him with his friendſhip; but alſo to make uſe of him as his chief counſellor and director. This Prince nominated him to the Biſhoprick of *Sherburn*, or as other ſay of *Wilton*, (now tranſlated to *Salisbury*) which with much ado he prevailed upon him to accept of: For *Odo* was as much afraid of eccleſiaſtical dignities as many others are ambitious of them. He alſo took him along with him in his expedition, in 938, againſt *Analaf* the *Dane*, and an innumerable army of the *Northern* nations; confiding more in his Prayers, than in the military forces that accompanied him. *Odo* was not far from the King in the famous battle of *Brunanburgh*; when *Athelſtan* being violently attack'd in the night by *Analaf*, having loſt or broken his ſword in the conflict, called aloud for help. Our Saint run in upon this occaſion; and was the firſt that diſcovered, hanging by the King's ſide, a ſword believed to have been ſent him from Heaven; with which, animated by the Saint, he gained over the *Barbarians* and their aſſociates one of the moſt glorious victories that ever was won by the *Engliſh* nation.

ATHELSTAN dying, *Anno* 941, was ſucceeded by his brother *Edmund*. In the beginning of this reign, the See of *Canterbury* became vacant by the death of Archbiſhop *Wulfelm*. No one was judged ſo proper as *Odo* to fill up this vacancy. He reſiſted as much as he could, pleading his unworthineſs, and the authority of the Canons, which diſallow of tranſlations from one See to another; neither could he be prevailed on to acquieſce in this point to the unanimous deſires of the King and all the Prelates, till he was made ſenſible, that ſuch was the will of God; and had firſt received the monaſtick habit from the Abbot of *Fleury*. In the Archiepiſcopal dignity, being placed on ſo high a candleſtick,

he ſhone forth brighter than ever to the whole kingdom, by his eminent ſanctity, wiſdom, and paſtoral zeal; of which we have a ſpecimen in his eccleſiaſtical conſtitutions, and his epiſtle to his fellow Biſhops publiſh'd in *Spelman*'s Councils. After the untimely Death of King *Edmund*, he anointed his brother *Edred*, a moſt religious Prince, King in his place; under whom religion and piety flouriſh'd as well by the good inclinations of the Prince, as by the induſtry and authority of the Archbiſhop. But the Saint had not the like reaſon to be ſatisfied with his ſucceſſor King *Edwy*, whoſe conduct was lewd and ſcandalous; whom nevertheleſs, if he could not wholly reclaim, he reſtrained in ſome meaſure from his luſts; and had even the courage to drive away his favourite concubine both from the court and from the kingdom.

IN the mean time God was pleaſed by extraordinary favours to ſhew his approbation of the conduct of his ſervant *Odo*. He gave him a prophetick light, and inſight into things to come: as appeared, when being to conſecrate St. *Dunſtan* Biſhop of *Worceſter*, he named him in the prayers of the ordination Archbiſhop of *Canterbury*, aſſuring the aſſiſtants that he ſhould be one day their Archbiſhop. It was alſo look'd upon as a divine miracle, that for the ſpace of three years, whilſt the great church of *Canterbury* remain'd uncovered in order to its being repaired, and the walls being raiſed higher, God granted to the prayers of his ſervant, that no ſtorm of wind or rain ſhould fall all that time within the precincts of the church or city, which might hinder the people from meeting there as uſual to their devotions, or the clergy from performing every part of the divine office: which was the more remarkable, becauſe at the ſame time you might often have ſeen the fields and gardens round the city ſoaked with rain, whilſt not one drop fell within the walls. But the moſt remarkable favour granted to St. *Odo*'s prayers was, when in the ſame church of *Canterbury* celebrating Maſs in the ſight of all the people he obtained of God, for the convincing and converting certain eccleſiaſticks, who called in queſtion the real preſence of the body and blood of Chriſt, in the bleſſed Euchariſt, that they, and all there preſent ſhould evidently ſee at the breaking of the Hoſt, blood diſtil from the fragments of it, which the Archbiſhop held in his hands, into the Chalice: upon which they were

fully ſatisfied in their doubts after they had deſired that the blood, which they then ſaw in the Chalice, might by the prayers of the Saint return to the former appearance of wine, which was immediately granted. This miracle is not only related by my author, but alſo by *Joſelin* a proteſtant, Chaplain to Archbiſhop *Parker*, in his *Britannick* antiquities, commonly attributed to that Prelate. Who quotes for this hiſtory the *Chronicles* of the church of *Canterbury*, *Eadmer*, *William* of *Malmesbury*, &c.

BUT to proceed to the laſt ſcene of the life of this man of God. "*Odo*, "ſays my author, being thus ſublimely raiſed up by the divine grace, was "no ways conceited of his paſt merits; but made it his perpetual ſtudy "to advance daily in perfection; forgetting the things that were behind "him, and ſtretching forward to the things that were before him, even "to the palm of the heavenly vocation of God, neither did he ceaſe daily "to impart to his people his celeſtial doctrine (notwithſtanding his great "age) until the ſovereign King was pleaſed to bring him into his own "chamber, there to inebriate him with the torrent of his pleaſure." He departed in peace, *Anno* 958. much lamented by his people, to whom for their comfort he promiſed, that the Lord would provide them a good Paſtor after his death. *Alffin*, Biſhop of *Wincheſter*, by indirect means ſought to intrude himſelf into his See; who coming to *Canterbury* had the inſolence to ſtand over his grave, treating him with reproachful and abuſive language: but in puniſhment of it, as the Saint threaten'd him, the following night in a viſion, he never obtain'd the Pall; but miſerably periſh'd with cold in the *Alps*, whilſt he was on his journey to *Rome*.

ST. *Odo* was buried on the ſouth ſide of the high altar in the cathedral of *Canterbury*: where in the time of St. *Dunſtan* a dove, which on the feaſt of *Pentecoſt*, was ſeen during the Maſs, hovering over the head of that holy Prelate, went afterwards, and perched itſelf, many looking on and admiring. From which time that Saint never paſſed by the tomb of St. *Odo* without reverently kneeling down; nor ever mentioned him without calling him *Odo the good*. His relicks were afterwards enſhrined, and depoſited in the ſame church on the ſouth ſide of the crown, where there is at preſent a ſmall tomb, under which 'tis probable they now repoſe.

I find in our church-historians mention of another St. *Odo*, who flourished in the eleventh century; and was first a monk of *Canterbury*, afterwards Abbot of *Battle* in *Sussex*: whose life and death was so holy that he was honoured by our ancestors amongst the Saints.

July 5. St. *MODWENA*, Virgin and Abbess.

From F. *Maihew*'s Collections in his *Trophæa*, *p.* 909.

ST. *Modwena* was born in *Ireland*; and had, according to her acts in *Capgrave*, a King for her father. But this author is visibly mistaken when he makes her a Disciple of St. *Patrick*; who was dead above three hundred years before the days of King *Ethelwolf*, in whose time St. *Modwena* came into *England*. She first embraced a religious life in her own country, where she was illustrious for sanctity and miracles, and trained up many pious souls in the fear and love of God. Afterwards she passed into *England* with St. *Athea* her kinswoman; where she received from King *Ethelwolf* (whose son *Alfred* she had miraculously cured of a grievous infirmity) some land for building a monastery, together with his daughter *Editha*, whom he committed to her care. She founded the famous nunnery of *Pollesworth*, near the forest of *Arden* in *Warwickshire*: where the regular discipline she established continued even till the days of *Henry* the eighth. In this monastery the royal Virgin *Editha* was trained up, and became Abbess thereof, and a great Saint. But *Modwena* confined not herself to this foundation: she also built another religious house at *Trenshale* (which some confound with the *Streanshalch* of St. *Hilda*) where for sometime she led a solitary life in prayer and contemplation. Then according to her acts in *Capgrave*, she went into *Scotland*, to King *Conagal* her kinsman; and there built a church at *Strivelin*, or *Sterling*, another at *Edenburgh*, and three in *Galloway*: and having made no less than three penitential pilgrimages to *Rome*, going all the way barefoot cloathed with a hair shirt; returning into *England*, she chose for her dwelling-place a

little

little iſland in the river *Trent*, where ſhe built a ſmall oratory in honour of St. *Andrew* (which gave to that iſland the name of *Andreſey*) and there lived for ſeven years an Hermiteſs. The fame of her miracles drew many to that place, which was the occaſion of her leaving it, a little before ſhe died; though, as ſhe had foretold, her body was there interred after her death; where it remained till the Abbey of *Burton* upon *Trent* being founded, *Anno* 1004, her body was ſometime after tranſlated from *Andreſey* to the church of that Abbey. *Matthew* of *Weſtminſter*, writing on the year 1201, informs us that in thoſe days St. *Modwena* was illuſtrated by frequent miracles. She is ſaid by the author of her acts in *Capgrave* to have died on the fifth of *July*, being one hundred and thirty years old, after having been favour'd in her laſt infirmity with a viſion of the holy Apoſtles St. *Peter* and St. *Paul*.

July 6. St. *SEXBURGE*, Queen and Abbeſs.

From St. *Bede*, and her acts in *Thomas* of *Ely*, and *Capgrave*.

ST. *Sexburge* was daughter to *Anna* the religious King of the *Eaſt-Angles*, by his devout wife Queen *Hereſwide* ſiſter to St. *Hilda*. From theſe pious parents ſhe received a pious education, the fruits of which appeared in the whole ſequel of her life. She was given in marriage to *Earconbert* King of *Kent*, a Prince of excellent diſpoſitions, which were not a little improved by her wholeſome counſels and Saintlike examples. Inſomuch that he was the firſt of the *Engliſh* Kings, that entirely aboliſh'd the worſhip of idols in his dominions; and obliged his ſubjects by laws, to the obſervance of the apoſtolick faſt of Lent; being animated to theſe, and other acts of piety and religion by his virtuous conſort. In the mean time the Queen on her part ſhone forth with all royal and chriſtian virtues; reverenced by the great ones as their Princeſs, loved by the poor as their mother; admired by all for her humility, and devotion. She had

a longing deſire to conſecrate herſelf wholly to God in a religious retirement; and in order to this founded, during her husband's life-time, a monaſtery of ſacred virgins in the *Iſle of Sheppey*: but the execution of this deſire was put off till the death of King *Earconbert*, *Anno* 664. After which her eldeſt ſon *Egbert* being now of age to govern the kingdom, ſhe laid aſide all her royal ornaments; and forſaking at once the world and all its vain pomps and cheating pleaſures, betook herſelf to her monaſtery of *Sheppey*, and there became a poor humble handmaid of our Lord.

FROM the *Iſle of Sheppey* (by admonition of an Angel ſays my author) ſhe paſs'd to that of *Ely*, about the year 673, where her holy ſiſter St. *Audry* was then Abbeſs: under whom ſhe humbly wore the ſweet yoke of religious obſervance, ſerving God in faſting, watching and praying night and day, till her ſiſter being taken to our Lord, ſhe was choſen Abbeſs in her place. In which office ſhe ſo behaved herſelf as to convince the world that ſhe was no leſs allied to her predeceſſor in virtue than in blood. We have already ſeen in the life of St. *Audry*, how our Saint took up her body ſixteen years after her death, and found it whole and incorrupt. After which ſhe ſtill continued in the office of Abbeſs, giving great examples of ſanctity, till having attained to a good old age, ſhe was called from this place of baniſhment to her eternal home, on the ſixth of *July*, towards the cloſe of the ſeventh century.

ST. *Sexburge* was nearly allied to many great Saints. St. *Hilda* was her aunt; the royal Virgins St. *Audry*, St. *Edilburge* and St. *Withburge* were her ſiſters; St. *Ermenilda* and St. *Eartongotha* were her daughters; St. *Wereburge* was her grandaughter; St. *Eanſwithe* was her ſiſter-in-law; and St. *Mildred*, St. *Milburge*, &c. were her near kinſwomen. Such was the faith and fervour of that golden age, that the greateſt Princeſſes (for theſe were all ſuch) thought themſelves happy when they could exchange the vain toyes of this world for the treaſures of divine love here, and for immortal joys hereafter.

July 7.

July 7. St. *HEDDA*, Biſhop.

From St. *Bede*, *L.* iv. *c.* 12. *L.* v. *c.* 19. *Malmesbury de Pontif. L.* ii, &c.

ST. *Hedda* or *Heddi*, by nation an *Engliſh-Saxon*; was firſt a Monk of the monaſtery of St. *Hilda*, and afterwards Abbot (ſome think of *Glaſtenbury*) when upon the death of *Leutherius*, he was called to adminiſter the church of the province of the *Weſt-Saxons*. He was conſecrated Biſhop at *London* by St. *Theodore*, Archbiſhop of *Canterbury*: and held his See firſt at *Dorcheſter* (now a little village near *Oxford*) afterwards at *Wincheſter*: to which he is ſaid to have tranſlated together with the Biſhoprick, the body of St. *Birinus*, the firſt Biſhop and Apoſtle of that Province. St. *Hedda* took poſſeſſion of his See, *Anno* 676, and held it for near thirty years. He had the pleaſure, during his adminiſtration, to ſee the victorious King *Ceadwal* embrace the Faith; who going to *Rome* was there baptized, and died happily, whilſt he was yet in the white garments of baptiſm; he alſo incited his ſucceſſor King *Ina*, to diverſe acts of chriſtian piety; and to the publiſhing of moſt wholſome laws and conſtitutions ſtill extant; in which this Prince acknowledges he had for his counſellors, St. *Hedda* and St. *Erkenwald*. This King alſo, after ſome years quitting his kingdom for the love of Chriſt, went to *Rome*, and there ended his days in devotion and religious ſolitude.

OUR hiſtorians are very brief in their accounts of this holy Prelate: yet what they ſay is ſufficient to give us a high idea of his virtues. *William* of *Malmesbury* contents himſelf with telling us, that he adminiſtred his Biſhoprick for thirty years *moſt holily and moſt prudently*; and that his ſanctity was evidenced by a number of heavenly miracles. St. *Bede*, *l.* v. *c.* 19. tells us that King *Aldfred* dying *Anno*, 705, was ſucceeded by his ſon *Oſred*. " In the beginning of whoſe reign, ſays he, *Heddi* Biſhop of the " *Weſt-Saxons*, paſs'd from hence to the life of heaven. For he was a good

" and a juſt man; and both by his life and by his doctrine worthily diſ-
" charged the epiſcopal office; inſtructed more by the love of virtue and
" piety engrafted in his Soul, than by ſtudy, or learning. The moſt re-
" verend Prelate *Pecthelm* (Biſhop of *Candida Caſa*) who lived a long
" time with his ſucceſſor *Aldhelm*, when he was as yet but Deacon, or
" Monk, is accuſtomed to relate, that in the place where he died [*Win-*
" *cheſter*] through the merit of his ſanctity, many miracles have been
" wrought; and that the men of that country were uſed to carry the duſt
" from thence for the benefit of the ſick, and put it into water; by the
" taſting or ſprinkling of which water both men and cattle frequently
" recover'd: inſomuch that by the often taking away this holy duſt, a
" conſiderable hole has there been made. Upon his death the Biſhoprick
" of that province was divided into two; one of them was given to
" *Daniel*, which he governs to this day; the other to *Aldhelm*, ſo far
" St. *Bede*." St. *Hedda* departed this life *July* 7, *Anno* 705: and has a place on this day in the *Roman* Martyrologe.

July 7. St. *WILLIBALD*, Biſhop.

From three ancient writers (publiſh'd by *Caniſius* and the *Bollandiſts*) one of which was his kinſwoman, a Nun of his ſiſter St. *Walburge*'s monaſtery at *Heidenheim*; who learnt the particulars ſhe relates of the Saint's travels from his own mouth.

ST. *Willibald* was ſon to the holy Prince St. *Richard*, of whom we have treated *February* 7. He was born about the year 704; and at three years of age fell grievouſly ill, of a ſickneſs that threaten'd approaching death: on which occaſion his pious parents, grievouſly concerned for the life of the child, carried him out, and laid him down at the foot of a Croſs, which according to the cuſtom of thoſe days had been

been erected in their neighbourhood, as a memorial of Chriſt's Paſſion; and there with fervent prayer they beſought our Lord for the recovery of their ſon; promiſing, in caſe their prayer was heard, to conſecrate him without delay, like another *Samuel*, to the ſervice of God in his Temple. Upon this the child recovered; and his parents were not unmindful of their promiſe; but took care to put him in the hands of a holy man called *Theodred*, when he was as yet but five years old, to be recommended to the venerable *Egbalt* Abbot of *Waltheim* (in *Hampſhire*) and to be educated by him in ſacred letters and regular diſcipline. Thus our Saint happily took up the ſweet yoke of Chriſt from his very infancy; and began, when yet a child to be inſtructed in the ſacred books, and to ſing Pſalms to God: and as age and underſtanding grew upon him, ſo did the grace of God daily more and more manifeſt itſelf in him, and divine love took full poſſeſſion of his ſoul. He gave much time to heavenly meditations, was aſſiduous in all religious duties, and wonderfully meek and obedient; ſo that he was honour'd and loved by the whole community.

HIS ardour for virtue daily encreaſing, he undertook to perſuade his father and his elder brother *Winibald* to quit for good and all the pomps and pleaſures of this world; neither did he ceaſe till he had prevailed on them both to join with him in making a pilgrimage to *Rome* to viſit the tombs of the Apoſtles. *Willibald* was at that time but ſeventeen years old and his brother *Winibald* but nineteen. They ſet out from *Hamblemouth* (*Anno* 722) and having arrived ſafe in *France*, and there viſited ſeveral places of devotion, they paſs'd into *Italy*; where St. *Richard* the father of our Saint was called from his pilgrimage to his eternal home. His ſons having enterred their father at *Luca* in *Tuſcany*, proſecuted their journey to *Rome*; where they both dedicated themſelves to a monaſtick life. *Willibald*, after two years and ſome months, undertook a pilgrimage from *Rome* to the *Holy Land*, to viſit the ſepulcher of our Lord, and the other places conſecrated by the ſacred myſteries of our redemption. Taking ſhip therefore at *Gaeta* he ſailed firſt to *Cyprus*, and from thence into *Syria*: where arriving at the city of *Emeſa*, he with his companions was apprehended by the *Saracens*, and caſt into priſon upon ſuſpicion of their being ſpies, not without eminent danger of their being put to death as

ſuch. But God forſook not his ſervants on this occaſion, firſt ſending them relief in their priſon, by the means of an old man a *Saracen*, whom he moved to take pity of them; and afterwards reſtoring them to their liberty, by the intereſt of a *Spaniſh* merchant, who had a brother in the ſervice of the *Saracen* Prince of the city, that was in great favour with him.

WILLIBALD being thus ſet at liberty went into the *Holy Land*, viſiting all the moſt remarkable places, eſpecially ſuch as are more particularly taken notice of in holy writ. At *Gaza* he loſt his ſight, and continued blind for about two months; but upon his returning to *Jeruſalem*, and there entering into the Church of the Holy Croſs, his ſight was again reſtored to him. After having ſatisfied his devotion in thoſe places, he took ſhip and returned to *Italy*, where arriving at *Naples*, he had a deſire to viſit the famous monaſtery of St. *Bennet* at *Mount Caſſin*; which had been lately reſtored by the holy Abbot *Petronax*, whom ſome reckon the ſixth from St. *Bennet*. Here St. *Willibald* with his companion *Diapert*, arrived about the year 729; and joined himſelf to this holy community, which at that time was but ſmall; where by word and example he very much promoted monaſtick diſcipline, and encouraged his brethren (who both reverenced and loved him) to the earneſt purſuit of perfection. In this ſacred ſolitude he employed ten years; where in his firſt year he had care of the church; in his ſecond, he was *Decanus* or *Dean* in the monaſtery; other four years he was *Porter* of the houſe, that is upon the top of the mountain; and the laſt four years was porter of the convent below, near *Raphito*.

ABOUT the year 738, St. *Boniface* Apoſtle of *Germany*, going to *Rome*, petitioned the Pope (who was at that time *Gregory* the third) to ſend his kinſman *Willibald*, to whoſe great virtues he was no ſtranger, to aſſiſt him in the Apoſtolick labours of his *German* miſſion. The Pope complied with his deſires, and ſent *Willibald* into *Germany*, *Anno* 740. Where St. *Boniface* aſſigned him *Aichſtadt* or *Eyſtat*, then in a manner a deſart, for a place to build a monaſtery in, and ordained him Prieſt. Not long after he called him into *Thuringia*, and there in his brother *Winibald*'s monaſtery at *Heidenheim*, with the aſſiſtance of St. *Burchard* and St. *Wizo*, conſecrated him Biſhop, *Anno* 741, and appointed *Aichſtadt* for his Biſhop's

See.

See. Here having eſtabliſhed a monaſtery of religious brethren, whom he inſtructed in the ſame regular obſervances, which he had ſeen and practiſed at *Mount Caſſin*; he in ſuch manner united together the functions of *Martha* and *Mary*, as to divide his time between the ſweet repoſe of divine *contemplation*, and the charitable employments of preaching, directing and converting Souls to God; by which means partly by himſelf, and partly by his Diſciples, he brought over all the neighbouring people to the Faith of Chriſt. His kinſwoman, an eye-witneſs of his virtues, particularly takes notice of his wonderful piety, humility, patience, abſtinence, meekneſs and charity; for which ſhe glorifies God in him as the ſovereign giver of all good gifts. He continued to lead an angelical life amongſt men till about the year 786; when he was called to the eternal reward of his labours. He is held in great veneration to this day in the church of *Eyſtadt*, and honoured as patron of that Dioceſe. His name ſtands recorded on the ſeventh of *July*, in the *Roman* Martyrology, with this elogium. "In *Saxony*, St. *Willibald* firſt Biſhop of *Eyſtat*, who labouring in the "goſpel together with St. *Boniface*, converted many people to Chriſt." His ſepulcher was of old illuſtrious for Miracles.

July 7. St. *EDELBURGE*, Virgin and Abbeſs, and St. *EARCONGOTA*, Virgin.

From St. *Bede*, *L.* iii. *c.* 6.

ST. *Edelburge* or *Edelberge*, was * daughter to *Annas* the religious King of the *Eaſt-Angles*; and one of the chiefeſt of thoſe *Engliſh* ladies, who in the beginning of our chriſtianity, before there were many nunneries in

* Some by miſunderſtanding the words of St. *Bede*, have called her the *natural* daughter of King *Annas*: but this is not the meaning of what he, with other Latin writers calls *Filia naturalis*, theſe words only ſignifying that our Saint was by nature the daughter of that Prince, whereas the other there mentioned, St. *Sethryd*, was but his daughter-*in-law*, or *by adoption*.

England,

England, went abroad into *France*, to be there educated in chriſtian piety, and happily eſpouſed to Chriſt. The monaſtery, to which ſhe was ſent, was that lately founded by St. *Fara* in the foreſt of *Brie*, at a place then called *Eboriacum*, now *Faremoutier*, from the name of the foundreſs. Here our Saint, accompanied by her half ſiſter *Sethryd*, conſecrated herſelf to the love of God; and both theſe royal Virgins became ſo eminent in all chriſtian virtues and religious perfection, that tho' ſtrangers and foreigners, they were after the death of St. *Fara*, judged moſt worthy of all the ſiſters, by reaſon of their wiſdom and ſanctity, to be choſen one after the other Abbeſs of that famous monaſtery. Our venerable hiſtorian has given us no other particulars with regard to their lives: Only he adds with relation to St. *Edelburge*. "That ſhe "preſerved the glory of perpetual virginity;---which is ſo pleaſing to God, "in the practice of great continency of body; and that how great "her virtue was, became more evident after her death. For, ſays he, "ſhe being Abbeſs began to build in her monaſtery a church in honour "of all the Apoſtles, where ſhe deſired her body might be buried. "But that work being about half finiſhed, ſhe was hinderd by death "from perfecting it; and was buried in that part of the church where "ſhe had deſired. After her death, the brothers applying themſelves "to other things, the building was intermitted for ſeven years; which "being expired, they took a reſolution, becauſe it was thought too "great a task to carry the work on, to lay quite aſide the ſtructure "of that church; and to take up the bones of the Abbeſs, and tran-"ſlate them from thence to another church, that was already finiſhed, "and conſecrated. In order to this they opened her tomb; and there "found her body as ſound and uncorrupt, as it had been free during "life from the corruption of carnal concupiſcence, which they having "waſhed and cloathed with other garments tranſlated into the church "of the bleſſed Martyr *Stephen*. Where her feſtivity is celebrated with "great ſolemnity every year on the ſeventh of *July*." So far St. *Bede* with whom agree the *Roman*, *French* and *Engliſh* martyrologies, which all mark her feaſt on that day. The ſame hiſtorian informs us *l.* iv. *c.* 23. that Queen *Hereſwide*, alſo (the mother of theſe Saints.) after the death

of

of King *Annas* conſecrated herſelf in like manner to God, going abroad to the monaſtery of *Cale* or *Chelles* in *France*, where ſhe happily ended the days of her mortality, and paſſed from this temporal baniſhment to an everlaſting crown.

WITH St. *Edelburge* our venerable hiſtorian joins her niece St. *Earcongota* daughter to *Earconbercht*, the religious King of *Kent*, by St. *Sexburge* her elder ſiſter, concerning whom he gives us the following account. " *Earcongota*, daughter of King *Earconbercht*, as became a child of ſuch " a parent, was a Virgin of great virtues; ſerving God in the monaſtery " built in the land of the *Franks* by the moſt illuſtrious Abbeſs *Fara*, " in the place called *Brie*.---The inhabitants of that place to this day " are uſed to relate many works of virtues, and ſigns of miracles wrought " by this Virgin dedicated to God. But it may be enough for us, " paſſing over the reſt, to ſpeak ſomething in ſhort of her paſſage to " the heavenly kingdom: when therefore the time of her being called " hence drew near, ſhe began to go about the monaſtery to the cells " of the handmaids of Chriſt that were ſick, and particularly of ſuch " as were either more advanced in age, or more remarkable for virtue: " and humbly recommending herſelf to the prayers of them all, ſhe " let them know her death was at hand, as ſhe had learnt by a re- " velation, which, ſhe ſaid, was after this manner: ſhe ſaw a number " of men all in white, come into this monaſtery; of whom ſhe enquired " what they wanted there? They anſwered, they were ſent thither to " fetch away the golden medal that had been brought thither from " *Kent*. That ſame night (in the latter part of which, that is, in " the firſt dawning of the day, ſhe paſſed from the darkneſs of this " world to the light above) many of the brethren of the ſame monaſtery, " who were in other houſes, declared they had plainly heard at that " time the harmony of Angels ſinging, and the noiſe, at it were, of " a very great multitude going into the monaſtery: upon which, going " out immediately to ſee what was the matter, they perceived an ex- " ceeding great light deſcend from heaven, which conducted that holy " ſoul, now ſet looſe from the priſon of the body, to the eternal joys " of her heavenly home. They farther add other miracles, that were divinely

wrought

" wrought that very night in the ſame monaſtery, which we, making " haſte to other matters, leave to be related by thoſe to whom it belongs. " The venerable body of this Virgin and Spouſe of Chriſt was buried " in the Church of the bleſſed Protomartyr *Stephen*. After three days, they " thought fit to remove the ſtone which covered the monument, and to " raiſe it higher in the ſame place: which whilſt they were doing, " ſo ſweet a fragrancy aroſe from below, that it ſeemed to all the " brethren and ſiſters that ſtood by, as if ſtorehouſes of the richeſt " balm had been opened." Her day is marked by ſome on the twenty third of *February*, but we thought it beſt with St. *Bede* and others to commemorate her on the ſame day with her aunt St. *Edelburge*.

✠

ON the ſeventh day of *July*, the *Bollandiſts* alſo take notice of two ancient *Iriſh* Saints, *viz.* St. *Medran* and St. *Odhrain* brethren natives of the province of *Connaught*, and illuſtrious for ſanctity. The former was a Diſciple of St. *Kiaran* the elder, in his monaſtery of *Sayger*. The latter was Abbot of a monaſtery in *Muſcraigia*, called from him *Leitter Odhrain*. As their acts are not extant, we are not able to give a more particular account of them.

July 8. St. *KILIAN* Biſhop, and his Companions Martyrs.

From ancient manuſcripts, publiſhed by *Mabillon* and the *Bollandiſts*.

ST. *Kilian* or *Chillen* (whom the *Germans* called St. *Kulhn*) was born in *Ireland*, of a noble *Scottiſh* ſtock in the ſeventh century. From a child he was brought up to learning, but made the ſcience of the Saints his chief ſtudy; in which he became ſo great a proficient, as to reſolve, being now grown up, to embrace the goſpel-counſel of renouncing all

all things elſe to follow Chriſt. To put this in execution he entered into a monaſtery in his own country; and after having a long time been exerciſed there in faſting, watching, prayer, and all regular diſcipline, he was promoted to the prieſtly dignity, and made Abbot of the monaſtery. 'Tis probable alſo he was even conſecrated Biſhop before he left *Ireland*, where the reputation of his ſanctity became ſo great, that fearing the dangers of pride and vain glory, he took a reſolution to withdraw himſelf into foreign parts, where he might lye hid, and ſerve his God with greater ſecurity. Taking therefore along with him ſome of his diſciples, he paſſed over into *Britain* and from thence into *France* and *Germany*; where coming into the province of *Franconia*, and finding the people idolaters; he was called by God to preach the Goſpel to them: but to proceed regularly in this work, he firſt went to *Rome*, to receive his miſſion from the ſucceſſor of St. *Peter*, who at the time of the Saint's arriving in that city, *Anno* 686, was Pope *Conon*. His Holineſs received him with joy, approved of his call, and as ſome ſay (who ſuppoſe he was only Prieſt before) conſecrated him Biſhop; and ſent him back to *Franconia*, together with *Colman* Prieſt and *Totnan* Deacon, to preach the faith of Chriſt to the Infidels.

KILIAN being thus licenſed and authorized, returned to *Wurtzbourg*, the capital of the province; and there ſet himſelf about the work of the miniſtry: and having in a ſhort time learnt the language of that people he diligently preached to them the word of life; aſſiſted by his holy companions *Colman* and *Totnan*. Great numbers were converted to Chriſt; and amongſt the reſt, *Gosbert* himſelf the Prince or Duke of *Franconia* (who had deſired a private conference with the Saint) reſolved at length to embrace the faith; and was ſolemnly baptized the following *Eaſter*. The Prince's example was followed by the greateſt part of the people; ſo that in a ſhort time almoſt all *Franconia*, renounced the worſhip of Devils, and was converted to the true and living God. Duke *Gosbert* had taken to wife *Geilana* a Gentile, who had been married before to his brother. St. *Kilian* thought it now time to admoniſh the Prince of the irregularity of ſuch a marriage. *Gosbert*, who loved her much, was ſtruck at the hearing of this; but recovering himſelf, told the Saint,

that ſince Chriſt had declared we muſt love him more than father, mother or wife, he would effectually part with her, as ſoon as he returned from the expedition upon which he was then going. *Geilana* being informed of what had paſſed reſolved to be revenged upon *Kilian* and his companions; and in order thereto hired ſome aſſaſſins privately to diſpatch them. The ſervants of God were accuſtomed to ariſe to their prayers in the night; and were actually at their midnight devotions, when the murderers came in upon them. St. *Kilian*, who had underſtood beforehand by a divine viſion, that he ſhould be favoured with the grace of martyrdom, which he much deſired, animated his companions to ſuffer with conſtancy for the cauſe of juſtice and truth; and having mildly asked the aſſaſſins *what they came for?* was together with St. *Colman* and St. *Totnan*, immediately put to death by them, *Anno* 689.

THE murderers, to conceal their crime, caſt their bodies, together with their veſtments, books, *&c.* into a deep pit: and *Geilana* told the Duke at his return, that they were gone out of the country. But God was pleaſed quickly to diſcover the wickedneſs: the principal actor poſſeſſed by the Devil, or by a ſtrange frenzy, run about diſtracted, publiſhing what he had done, and crying out *Kilian, the Saint of God burns me*; and died in that miſerable condition, tearing off his own fleſh with his teeth. The reſt of the murderers, one after another, came ſoon after to miſerable ends; as well as the unhappy *Geilana*, who ſet them to work. Duke *Gosbert* who ſuffered himſelf to be perſwaded by her and her friends, not to take cognizance of the murder, on pretence it was beſt to leave the affair to God; for that if the God whom they preached was the true God, he would ſhew it, by revenging their cauſe; was alſo ſeverely puniſhed for thus tempting of God; for he quickly after loſt both his principality and his life. The relicks of the Saints were taken up by St. *Burchard* (who was by St. *Boniface* in the following century created firſt Biſhop of *Wurtzbourg*) and honourably tranſlated to his cathedral. St. *Kilian* is to this day honoured as the Apoſtle of *Franconia*; his feaſt is celebrated in the church of *Wurtzbourg* as one of the firſt rank, with a ſolemn octave; and his name with thoſe of his companions occurs on this day in the *Roman* Martyrology.

THERE

THERE was another St. *Kilian* or *Chillen*, an *Iriſhman* alſo by birth, and a near kinſman of St. *Fiacrius*; who coming back from *Rome*, where he had been on a pilgrimage, viſited that Saint in his ſolitude of *Brie*, and ſpent ſome time with him in divine meditations and heavenly converſation. He was afterwards ſent by St. *Faro*, Biſhop of *Meaux*, into *Artois*, where he brought many ſouls to Chriſt; and ended his days in great holineſs in the ſeventh century. His body is kept at *Aubigny* near *Arras*, in a priory of Canons regular, which bears his name. He is honoured on the thirteenth of *November*.

July 8. St. *GRIMBALD*, Abbot.

From *Aſſerius in vita Ælfredi*, the annals of *Hyde*, the chronicle of St. *Bertin*'s, &c.

ST. *Grimbald* was a native of the Low-countries; born, as ſome ſay, at *Tournay*, or as others will have it, at *Terouanne*. From a child he had a great inclination to a religious life; which, as ſoon as he was grown up, he embraced in the famous abbey of St. *Bertin*, in the town of St. *Omers*. He received the habit of religion at the hands of *Hugh* ſon of the Emperor *Charlemagne*, the twelfth Abbot of that monaſtery; and made ſuch progreſs there in all kind of virtues and religious perfection, as to be, at the deſire of all his brethren advanced to the office of *Præpoſitus* or Prior of the community: of which he diſcharged himſelf with great prudence, equity, and piety: and made a brave ſtand againſt the attempts of *Baldwin the Bald*, Earl of *Flanders*, who would have intruded himſelf upon the convent in quality of Abbot, *Ælfred the Great* ruled at this time the kingdom of *England*, who having after a long ſtruggle ſubdued the *Danes*; and brought back peace and tranquillity, which they had baniſhed from our land, reſolved to employ his whole induſtry and authority in promoting the

welfare of his people; and as a ſtep towards this, invited as many as he could, as well of his own ſubjects, as of externs, who excelled in virtue and learning, to be his counſellors and aſſiſtants in this great work. This Prince was no ſtranger to the merit of St. *Grimbald*, with whom he is ſaid to have made ſome acquaintance in his youth, when going to *Rome*, he took the abbey of St. *Bertin*'s in his way, and there received from him moſt wholſome leſſons of chriſtian piety. Wherfore he ſent his Embaſſadors into *France*, to invite him into *England*. "He called "over from *Gaul*, ſays *Aſſer*, a cotemporary in the life of this Prince, *Grim-* "*bald* Prieſt and Monk a venerable man, every way moſt learned in "eccleſiaſtical diſciplines and the divine Scriptures, and accompliſhed with "all virtues." He arrived in *England*, *Anno* 884, and was received by the King and the Archbiſhop of [*Canterbury.*] *Ethelred* with great honour. At which time he made an excellent oration in a full ſynod of the clergy and nobility at *London*, concerning the original dignity of human nature, its corruption by ſin, the benefits of God to man, and our great ingratitude to him; as likewiſe of eternal rewards and puniſhments; *&c.* and concluded by earneſtly and effectually inviting his auditors, and in them the whole nation, (in which chriſtian piety by occaſion of the *Danes* was much decayed) from a vicious, voluptuous and wordly life, to manners more agreable to the Goſpel; and to the character of Diſciples of Jeſus Chriſt. King *Ælfred* ſeconded the holy man's oration; and in particular inſiſted upon the neceſſity of eccleſiaſticks qualifying themſelves by learning for their ſacred functions. Which that they might the eaſier do, this Prince ſoon after founded the famous univerſity of *Oxford*, *viz.* *Anno* 886. St. *Neot* being the firſt teacher of divinity there, and St. *Grimbald*, firſt profeſſor of the ſacred Scriptures.

As to what remains, we are not to forget that this Saint is repreſented in hiſtory as one of the principal, if not the very chiefeſt of the inſtructers and counſellors of the great King *Ælfred:* ſo that we may attribute to him no ſmall ſhare of the praiſes which that Prince has juſtly merited from all our hiſtorians; as well for his excellent laws and ordinances as for his great learning and piety. This Prince in the latter part of his life began the foundation of the new monaſtery in *Wincheſter*,

for

for a retiring place for St. *Grimbald*, which was finiſhed by his ſucceſſor King *Edward* the Elder. Here our Saint was made Abbot over a college of Canons; and ſpent the remainder of his days in great perfection. He was now arrived at a very great age; and therefore rightly judged that the nearer he approached to eternity, the more he ought to withdraw himſelf from all ſecular cares, and give himſelf up wholly to the concerns of his ſoul. He ſeldom appeared abroad; only upon urgent calls for comforting the afflicted, or reclaiming ſinners: yet notwithſtanding his age, and a long and grievous infirmity, with which God was pleaſed to purify him before death like gold in the furnace, he remitted nothing of his faſting and prayer, or other ſpiritual exerciſes. Three days before he departed hence he employed wholly in contrition for his ſins and penitential tears; deſiring for that purpoſe that no one ſhould be admitted to him to interrupt his devotions. On the fourth day, having called in his Diſciples, he gave up his ſoul into the hands of his Creator, on the eighth day of *July*, *Anno* 904. He was buried in his new monaſtery: which in the following century was given to the *Benedictin* Monks: and afterwards in the days of King *Henry* the firſt, was removed without the walls of *Winchester* to *Hyde*. He was honoured after his death amongſt the Saints; and his name is inſerted in the *Sarum* Litaniès.

July 8. St. *WITHBURGE*, Virgin.

From *William* of *Malmesbury*, *L.* iv. *de Pontif. Thomas* of *Ely*, in *Anglia Sacra*, *T.* i. *p.* 605 and 613, *Capgrave*, &c.

ST. *Withburge* was the youngeſt of four ſiſters, all Saints, daughters of *Annas* King of the *Eaſt-Angles*; whom St. *Bede* calls a good and religious man, and happy in a holy and ſaintly offspring. She was brought up from her infancy in the fear and love of God, and in a holy ambition,

after

after a more glorious kingdom than any this world can afford. Her firſt education was with her nurſe at *Holkam*, a lordſhip belonging to her father, near the coaſt of *Norfolk*, where in proceſs of time a church was built in her memory called *Withburg ſtowe*. After her father's death (ſlain by *Penda* about the year 654) ſhe conſecrated herſelf wholly to God in religion, and leaving the place of her education, paſſed to a ſolitude called *Derham* in the ſame province, where ſhe ſerved God in wonderful purity, devotion, and abſtinence. Here, as my authors acquaint us, ſhe was for ſome time miraculouſly ſuſtained by the milk of a Hinde which daily came to the place to afford her this food: which being afterwards hunted away, or as *Malmesbury* ſays, killed by a churliſh neighbour, the wretch ſoon after met with a remarkable puniſhment from God. The holy Virgin continued in this ſolitary manſion till her dying day; which *Thomas* of *Ely* affirms to have been on the ſeventeenth of *March*, *Anno* 743. Others aſſign for the day of her death the fifth of *July:* but this according to the author laſt mention'd, was the day of her tranſlation. She was buried in the church-yard of the pariſh of *Derham*; from whence her body was removed into the church, *Anno* 798; and then found entire and uncorrupt. In which condition it was found again, when in the days of King *Edgar* it was, not without miracles, tranſlated from *Derham* to *Ely*, by Abbot *Brythnoth*, *Anno* 974: and again, when it was tranſlated into the new monaſtery by Abbot *Richard*, *Anno* 1106, above three hundred and ſixty years after her death: at which time her limbs were as flexible as if ſhe had been living, her cheeks beautifully red, and her very garments entire, and freſh. Of which prodigy, *Herbert* Biſhop of *Thetford*, *Werner* Monk of *Weſtminſter*, and many others, who were preſent at this tranſlation, were eye-witneſſes. Her body was then depoſited in the new minſter, near her incorrupted ſiſter St. *Audry*. My authors add, that a fountain of moſt clear water ſprung up in the place where our Saint was firſt buried at *Derham*, which flowed to their days, and was noted for many miraculous cures.

CARDINAL *Baronius* [*Anno* 725] takes notice of another holy woman of noble extraction, of the name of *Withburge*, who voluntarily ſhut herſelf

ſelf up for life, in a little cell at St. *Peter*'s church in *Rome*, where ſhe wholly devoted herſelf to divine contemplation.

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ON the ninth of *July*, the *Bollandiſts* give us St. *Everildis* an *Engliſh* Virgin; of whom they relate from a manuſcript Martyrology of *Uſuard*, and from the leſſons of her office, that ſhe was born of noble parents in the reign of St. *Oſwald*; and having taken the ſacred veil, conſecrated herſelf to God, ſerving him in great ſanctity with two other Virgins, at a place afterwards called from her *Everildſham*. That at length being taken with a mortal illneſs, ſhe was invited by her heavenly ſpouſe into his Paradiſe, by theſe words, *Come my beloved and receive the crown which is prepared for thee.*

ON the tenth of *July*, the ſame authors commemorate St. *Etto* a holy Prelate, a native of *Ireland*, and one of thoſe apoſtolick preachers, who in the ſeventh century going forth from our *Britiſh* Iſlands, carried the word of God into the Low-countries. According to his acts publiſhed from a manuſcript of the Abbey of *Marchiennes*, he paſſed over into thoſe parts with ſix other companions, in the company of St. *Waldetrude*, who had been in *Britain*, to confer with the many Saints that then flouriſhed in theſe Iſlands. From the Low-countries, *Etto* made a pilgrimage to *Rome*; and at his return, choſe for his abode a ſolitary place near the little river *Corbriol*. Here he lived to a good old age, illuſtrious for ſanctity and miracles; and departed to our Lord, ſometime in the ſeventh century at *Feſcau*, formerly an abbey, now a priory depending on the abbey of *Lieſſy*, near *Avenes* in *Hainault*: To this abbey the body of St. *Etto* was tranſlated; where it is kept with great veneration; and his feſtival celebrated on this day with a proper office. The other holy men, who went over to preach in the Low-countries with St. *Etto*, or about the ſame time, were St. *Bertuin* Biſhop, who built an oratory, at *Maloigne* upon the *Sambre*, now an abbey of Canon-Regulars, where his body waits for a happy reſurrection: St. *Eloquius*, who ſucceeded St. *Furſey* in the abbey of *Lagney*, who repoſes in the monaſtery of *Wazor*: St. *Adalgiſus* brother to St. *Etto*, who preached in *Hainault*, and now reſts in the monaſtery of

St.

St. *Michael* in *Tierarche*; St. *Mombul* Abbot, employed by St. *Eloy* to preach thro' his whole dioceſe of *Noyon* and *Tournay*. St. *Waſnulf* Biſhop, who repoſes at *Condè* in the collegiate church of that town: St. *Autbod*, who preached the faith at *Wancourt*, near *Arras*, and is honoured there as patron of the pariſh, *November* 21, *&c.* See *Miræus* in *Faſtis Belgicis*, *July* 10.

ON the fourteenth of *July*, the *Bollandiſts* treat of St. *Marchelm*, called by the Latin writers *Marcellinus*, under which name he is commemorated on this day in the *Roman* Martyrology. He was an *Engliſhman* by birth, a Diſciple of the great St. *Willibrord*, Apoſtle of the *Netherlands*, and a companion of St. *Lebwin*, with whom he was ſent to preach the faith at *Daventer* in * *Overyſſel*. He accompanied St. *Boniface* in one of his journies to *Rome*; and returned thence in the company of St. *Gregory* of *Utrecht*, and another *Engliſh* Prieſt, with whom he joined his labours in propagating the Goſpel, thro' all the province of *Overyſſel*. He lived till the end of the eighth century; and paſſed to a better life at *Oldenſeel* in that province: from whence his relicks were tranſlated to the cathedral of *Daventer*, dedicated in the name of St. *Lebwin*: where he was honoured of old, as one of the Apoſtles of that country. † St. *Ludger* who was his intimate acquaintance, relates ſome viſions of this Saint in his life of St. *Gregory* of *Utrecht*.

July 15. St. *PLECHELM*, Biſhop.

From his life publiſhed by the *Bollandiſts*.

ST. *Plechelm* (whom ſome by miſtake have confounded with *Pecthelm*, mentioned by St. *Bede*, as in his time Biſhop of *Candida Caſa*) was born in *Scotland*, probably in that part, which was then under the *Engliſh*,

* One of the provinces of the *United Netherlands*.

† Firſt Biſhop of *Munſter*, and Apoſtle of the *Saxons*: he was educated for three years at *York*, in the famous ſchool of the learned *Alcuin*.

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for his name appears to be *Saxon*. He was of noble parentage; and from his childhood was remarkably modeſt and humble. As he grew up, the fire of divine love was more and more enkindled in his ſoul: and his whole delight was, in faſting, watching and prayer. Being made Prieſt by reaſon of his great virtues, he not long after went abroad, in the company of St. *Wiro*, to viſit at *Rome* the tombs of St. *Peter* and St. *Paul*; where he is ſaid to have received epiſcopal conſecration, at the hands of the Pope in the Church of St. *Peter*; and to have returned home from thence enriched with diverſe relicks of the Saints. After having for ſome time laboured with great fruit in *North-Britain*, and gained many ſouls to God, *Plechelm* reſolved upon a ſecond journey abroad, for the greater glory of his Maſter, and the advancement of his kingdom; which he executed in the company of the ſame St. *Wiro*. As they paſſed thro' *England*, they received into their ſociety a holy Deacon, named *Otger*, who was ever after a companion of their apoſtolick labours. When they came into *France*, they addreſſed themſelves to *Pipin Hereſtal*, Maire of the palace, afterwards King, deſiring to be ſent to ſome parts of the kingdom, where chriſtianity was not as yet perfectly eſtabliſhed, in order to labour in the converſion of infidels. He directed them to thoſe countries which lye between the rivers of *Rhine*, *Wahal* and *Meuſe*, where are now the Dukedoms of *Gelderland*, *Cleves*, *Juliers*, *&c.* in which, by their preaching and labours they rooted out idolatry and ſuperſtition; and built many Churches to the true and living God. At length after many years employed in cultivating this vineyard, St. *Plechelm* being now very old retired to the monaſtery of *Mount St. Peter* (now from one of St. *Urſula*'s companions called *Mount St. Odilia*) near *Ruremond*, there to ſpend the remainder of his days in preparing for eternity. Yet even here he did not ceaſe by preaching to promote the glory of his Lord till his dying day which was on the fifteenth of *July*, ſome time in the eighth century. He was highly reverenced during life by Prince *Pipin*, who conſulted him in all that related to the advancing of the Kingdom of Chriſt, and at the beginning of every lent came to him barefoot to receive penance. He was buried in the Church of our Lady at the mountain aforeſaid; where he was illuſtrious for innumerable miracles. He is honoured

with a proper office in the dioceſe of *Ruremond* on the twenty ſixth of *July*.

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ON the fifteenth of *July*, is alſo marked by *Molanus* and others the feſtivity of St. *Deuſdedit*, the ſixth Archbiſhop of *Canterbury*, and the firſt of the *Engliſh Nation*, who ruled that See. He was of the province of the *Weſt-Saxons*, and was originally called *Frithona*, which name at his conſecration was changed into that of *Deuſdedit* or God's-gift. His acts in *Capgrave* (taken I believe from *Goſcelin*) ſpeak him a man eminent for paſtoral zeal and all other virtues. He departed to our Lord *July* 15, *Anno* 664.

ON the ſame day was honoured of old in *Swedeland*, St. *David*, an *Engliſhman* by birth, remarkable from his childhood for his innocence, charity, and diligent application to his ſtudies: who growing up, gave all he had to the poor, and became a monk. But hearing of the martyrdom of the three nephews of St. *Sigefrid* in *Swedeland*, deſirous of the like happineſs of dying for Chriſt, he went over into that kingdom, and was there by St. *Sigefrid* directed to the Church of *Sneving*, now *Munkatorp* in *Weſtmannia*, where he diligently preached the Word of God, in the midſt of many ſufferings; and gathered together a congregation of ſervants of God, over whom he was Abbot. He lived to a good old age, ſerving the Lord with continual prayer, and tears: and departed to him on this day, ſome time in the eleventh century. After his death a moſt ſweet fragrancy was perceived to proceed from his body, which wonderfully delighted all that were preſent. Theſe particulars the *Bollandiſts* have gathered from the breviary, and annals of *Swedeland*.

July 17. St. *KENELM*, King and Martyr.

From *William* of *Malmesbury*, *L.* ii. *de Regib. c.* 13. *Ingulphus*, *Florentius* of *Worceſter*, *Capgrave*, &c.

ST. *Kenelm* was the only ſon and heir of *Kenulfus*, the noble and religious King of the *Mercians*, who founded the famous abbey of *Winchelcomb*, in *Gloceſterſhire*. This Prince dying left his ſon, a child of ſeven years of age, under the care of his two ſiſters, *Quendreda* and *Bragenilda*. The latter had a tender love for her brother, who beſides the innocence of his age, was indeed moſt lovely for his early diſpoſitions to virtue, and piety: but *Quendreda* the elder ſiſter, blinded with ambition, reſolved to deſtroy the innocent, who ſtood between her and the throne, nor was it long before ſhe prevailed on *Aſcabert* a ſervant of the King, whoſe office it was always to attend him, to murder him privately; giving him hopes, if he did ſo, of making him her partner in the kingdom. This wicked man took his young maſter out with him into a wood, under pretence of diverting him there; and after having by a Miracle been prevented in his firſt deſign, led him further on to a deep valley, called *Clent*, where he murdered him; and to conceal his crime, digging a pit, caſt his body into it. But God was pleaſed quickly to diſcover it in a wonderful manner, as well by a pillar of light ſeen over the place, as by a written relation, dropped, as 'tis ſaid, by a dove on the Altar of St. *Peter* at *Rome*. The body being thus diſcovered was carried with a ſolemn proceſſion into the abbey of *Winchelcomb*, and there honourably interred, where God was pleaſed to work, in teſtimony of the innocence and ſanctity of this young Prince, many and great miracles: as may be ſeen in *Capgrave* and other writers. Inſomuch, that ſcarce any place in *England* was more viſited than this, by multitudes of devout People, by reaſon of the frequency of the miracles wrought there, as we learn from *Malmesbury* and other hiſtorians. Who alſo inform us, that

his ſiſter *Quendreda*, ſeeing with indignation a ſolemn proceſſion of the Clergy and People paſs by her window, to honour the funeral of her brother, took up her pſalter, and read, as it were againſt him, the imprecations of the hundred and eighth Pſalm: in which when ſhe had proceeded as far as that verſe, *This is the work of them who detract me before the Lord, and ſpeak evil things againſt my ſoul*; her eyes ſuddenly fell out of her head, upon the very verſe ſhe was reading; and ſtained the book with her blood. The primer was kept, for a teſtimony of the Miracle, in the abbey of *Winchelcomb*, till the diſſolution of that houſe, and ſtill retained the marks of her blood. St. *Kenelm* ſuffered, *Anno* 819, and has a place on this day in the *Sarum* office.

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ON the ſeventeenth of *July*, is alſo commemorated in ſome parts of the Low-countries, St. *Fredegand* or *Frego*, an *Iriſhman*, a companion of St. *Foillan*, and an apoſtolical preacher; whoſe relicks formerly repoſed in his monaſtery at *Dorne*, near *Antwerp*; till in the time of the *Norman* devaſtations they were tranſlated to the collegiate church of St. *Peter* at *Monſtier* upon the *Sambre*.

ON the eighteenth of *July*, the *Aberdeen* breviary celebrates St. *Thenna*, *Thenew* or *Thanaw*, mother of St. *Kentigern*; of whom it relates, that ſhe lived a moſt holy life, not far from *Glasko*; where ſhe often had pious conferences with her ſon; and that ſhe died, and was buried in that city.

ON this day alſo *Maihew* in his *Trophæa*, *p.* 1067. commemorates the Saints *Eadburge* and *Editha* ſiſters, daughters of *Frewald* a *Mercian* Lord; who conſecrated themſelves to God; the one at *Edburton*, the other at *Ailesbury*; and were illuſtrious for ſanctity and miracles. Of whom ſee *Cambden* in his *Buckinghamſhire*.

ON the twenty firſt of *July*, the Martyrologies mark the depoſition, or happy death of St. *Arbogaſtus* Biſhop and Confeſſor. He is ſaid to have been a *Scot* or *Iriſhman* by birth, and firſt a monk in his own country, then a Hermite in *Alſatia*, and at length Biſhop of *Strasburgh*, which See he ruled for twelve years in great holineſs, and then departed to our Lord,

Lord, *Anno* 658. Amongſt many other Miracles, 'tis recorded, that by his prayers he recalled to life *Sigebert* ſon of King *Dagobert*, who had been ſlain by a wild boar in hunting.

July 24. St. *DECLAN*, Biſhop.

From his acts quoted by *Uſher* in his antiquities, and publiſhed by the *Bollandiſts*.

ST. *Declan* was, according to ſome *Iriſh* hiſtorians, one of thoſe four apoſtolick Prelates, whom they ſuppoſe to have preached the faith of Chriſt in their iſland before the coming of St. *Patrick*. He was the ſon of *Ercus*, lord of the territory of *Nandeſi* (in the county of *Waterford*) and deſcended from the ancient monarchs of *Ireland*, who held their ſeat in *Temoria*, or *Taragh* in *Meath*. His parents were Infidels, at the time of his birth, till having heard the faith of Chriſt preached to them by a holy Prieſt, called *Colman*, they believed, and delivered their new-born babe to the man of God to be baptized by him: who alſo by the ſpirit of propheſy foretold the future ſanctity of the child. At ſeven years of age, he was committed to the care and inſtruction of a holy man, called *Dymma*, who having been taught abroad the faith of Chriſt, was by divine providence, not long before, directed into that country. Under this good maſter St. *Declan* was for many years trained up in piety and learning; till he became ſo great a proficient, as to be judged fit to be himſelf a maſter, and in that quality to be reſorted to by ſeveral Diſciples who were much taken with his charity and ſanctity. Amongſt theſe my author reckons up ſeven by name, * illuſtrious amongſt the *Iriſh* Saints, who built the ſeven famous cells, in the plain called, *the Field of the Shield*, not far from *Liſmore*.

* S S. *Mochelloc*, *Bean*, *Colman*, *Lachnin*, *Mobius*, *Findlug* and *Caminan*, built amongſt the *Deſians* the ſeven famous Cells, in the *Field of the Shield*, not far from *Liſmore*. *Uſher* in his *Index. Chronolog. Anno* 364.

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AFTER theſe things *Declan* taking with him ſome of his diſciples, went to *Rome* for further inſtruction and improvement in chriſtian life and diſcipline. Here he met with his countryman St. *Ailbeus*, with whom he applied himſelf diligently to the buſineſs for which he came; till he was judged worthy of epiſcopal conſecration; which he received from the *Pope*, together with his licence and miſſion to go and preach the Goſpel in *Ireland*. In his way home he is ſaid to have met with St. *Patrick*; and to have contracted with him a holy friendſhip and ſociety; which they afterwards renewed, when St. *Patrick* in the courſe of his miſſion, came to preach Jeſus Chriſt in the province of *Munſter*. St. *Declan*'s apoſtolick labours were chiefly amongſt his people of *Nandeſi*, whom he converted to Chriſt, building divers churches for them, in which he placed paſtors, of the number of his diſciples for the inſtruction of his converts, and for the feeding them with the divine word and Sacraments. His epiſcopal See he placed at *Ardmore* (now united to *Liſmore*) which from him the *Iriſh* call *Ardmore Deaclain*: where alſo he founded a monaſtery, to which he is ſaid to have given a peculiar monaſtick rule not now extant. As to the reſt, the author of his life recounts ſome prodigious miracles of this Saint, which we willingly omit, as having much more in them of ſubject of admiration, than matter of edification. His name is illuſtrious to this day, in his own country of *Nandeſi* (now the vicounty of *Deſſee*) where he is honoured as their Apoſtle. He departed to our Lord ſome time in the ſixth century.

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ON the twenty fourth of *July*, the Saints *Wulfhad* and *Ruffin* Martyrs, were alſo anciently honoured at *Stone* in *Staffordſhire*; the church of which place is dedicated to their memory. Their acts relate that they were two brothers, ſons to a *Mercian* Prince; who having received from their mother, in their tender age, early impreſſions of chriſtian piety, and been afterwards more fully inſtructed, and privately baptized by St. *Chad*, Biſhop of *Lichfield*; were perſecuted on that account by their pagan Father: who finding them at their devotions, and ſtriving in vain to perſwade them to renounce their religion, killed them both on the ſpot with

with his own hands. They were buried at *Stone*, where ſoon after a church was built in their honour. So far their acts contain nothing but what may be agreable to truth. But whereas they alſo affirm, that this *Mercian* Prince who put theſe Saints to death, was King *Wulfere*; who from the very beginning of his reign, was certainly a chriſtian; in this they cannot be reconciled with true hiſtory, which has made ſome ſuſpect that theſe martyrs either ſuffered under *Penda* the pagan King of *Mercia*; or elſe in ſome more ancient perſecution.

ON the ſame day at *Berg* St. *Winoc* in *Flanders*, is kept the feſtival of St. *Lewine*, a *Britiſh* Virgin; ſuppoſed to have ſuffered martyrdom from ſome pagan *Saxon* in the ſeventh century. Her body was kept in a monaſtery at *Seaford* near *Lewes* in *Suſſex*. From whence it was tranſlated *Anno* 1058, to the monaſtery of St. *Winock* at *Berg*, not without many great miracles. The hiſtory of this tranſlation, and of the miracles then wrought, was written by *Drogo*, a cotemporary hiſtorian, publiſhed by the *Bollandiſts*. Theſe miracles were ſo illuſtrious; that even the century writers of *Magdeburg* could not diſſemble them. "When the body "of *Lewine* the Virgin, ſay theſe proteſtant hiſtorians, was carried, "*Anno* 1058, thro' the villages and towns, on the ſea-coaſt of *Flanders*, "the paralyticks, the deaf, the lame, and ſuch as were otherwiſe diſeaſed, "were ſuddenly cured." *Centur.* xi. *fol.* 274.

ON the twenty ſixth day of *July*, St. *Chriſtiana* Virgin is honoured at *Dendermond* in *Flanders*, as patroneſs of that town; where her relicks are kept in the collegiate church; and two feſtivals are yearly obſerved in her honour. The writers that have treated of her all agree, ſhe was an *Engliſh* woman: But as to the particulars of her acts they give us little we can depend on. She is ſuppoſed to have flouriſhed in the eighth century; to have privately withdrawn herſelf for the love of Chriſt into *Flanders*; and there to have ſpent her life in ſolitude and devotion. She was buried at *Dikelven*, a village upon the river *Scheld*; from whence her body was tranſlated, together with that of St. *Hiluard*, to *Dendermond* in the ninth century. The memory of which tranſlation is there celebrated on the ſeventh of *September*.

July 27. St. HUGH, Martyr.

From his acts in *Capgrave.*

ANNO 1255, a Chriſtian child of eight years of age, named *Hugh*, fell into the hands of the Jews of *Lincoln*; who kept him cloſe for ten days, feeding him with milk, and ſuch like diet, agreeable to children, whilſt by letters they invited ſeveral of their brethren from other cities to the intended tragedy. At the end of the ten days, in hatred of Chriſt and the Chriſtian religion, they arraigned the innocent before their tribunal, where one of them ſate to perſonate Pilate; and by Sentence given by this wicked Judge, they whipped him unmercifully, then crown'd him with thorns, ſpit in his face, pricked him with their penknives, drenched him with gall; and after diverſe other mockeries and blaſphemies, nailed him to a Croſs, and at length put an end to his ſufferings by piercing his heart with a lance. After the tragedy was over they took him off the Croſs, and privately buried him: but the next morning they found the earth had caſt up the body: upon which they flung it into a well, to conceal their wickedneſs. In the mean while the mother of the child received intelligence that the laſt time her ſon had been ſeen, he was playing with ſome Jewiſh children, and went into the houſe of one *Copin* a Jew. This moved her to go to that houſe, where ſhe diſcovered the body in the well. The maſter of the houſe, being apprehended, in hopes of ſaving his own life, confeſſed the whole matter; and impeached diverſe of his countrymen. He and eighteen more of the principal actors were afterwards publickly executed. But the Canons of *Lincoln*, taking the body of the child, ſolemnly interred it in their cathedral; where he was from that time honoured as a Saint and a Martyr.

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ON the twenty ſeventh of *July* was alſo honoured of old, in ſome parts of *England*, St. *Joſeph of Arimathæa* that noble counſellor who buried Chriſt. Who, according to the tradition of the ancient Abbey of *Glaſtenbury*, came over into *Britain* with eleven other companions, and ſettled himſelf in the iſle of *Avallonia* or *Inyſwitrin*, now *Glaſtenbury*; where he built the firſt Chriſtian Church, in honour of the bleſſed Virgin; and after a moſt Saintly Life, repoſed in our Lord; leaving behind him a ſucceſſion of Saints in that holy ſolitude. It is the common tradition of the place that the famous *Whitethorne* of *Glaſtenbury*, which is ſaid to bloom every year on *Chriſtmas* night, was originally his ſtaff.

July 28. St. *SAMSON*, Biſhop.

From his acts, publiſh'd by *Mabillon* and the *Bollandiſts*.

ST. *Samſon* was born in the province of the *Dimetians*, or *South Wales*, about the year 490: his father was called *Amon*, his mother *Ann*: they were both of noble extraction; and obtained him of God by faſting and alms, after a long time of barrenneſs. When he was ſeven years old he was intruſted by his parents to the care of St. *Iltutus*, to be educated by him in his famous monaſtery of *Llan-Iltut* in *Glamorganſhire*; who no ſooner ſaw the child, but he foretold, by the ſpirit of propheſy, both the dignity, to which he ſhould afterwards be raiſed, and his future ſanctity. In this monaſtery he remained ſerving God with great perfection, till about the year 512; when, upon occaſion of the jealouſy of ſome of the brethren, he paſſed to the monaſtery of St. *Piro*, in a neighbouring iſland; and was ſhortly after made Abbot of it. But his ſtay there was not long; for in the year 516, for his further improvement in the way of God, he went over into *Ireland*: where, ſays my author, he was received by all the Religious, as if he had been an Angel of the Lord. Here he preached

by word and example to all that came near him, the way of everlaſting ſalvation: and confirmed his doctrine by great miracles: for he gave ſight to the blind, cleanſed the lepers, and caſt out devils.

AT his return into *Britain*, he withdrew himſelf into a wilderneſs where he found a private cave, which he choſe for the place of his abode: in which he obtained by his prayers a ſpring of living water, which was wanting in this ſolitude. Here for ſome time he wholly gave himſelf up to divine contemplation; and was often favour'd with viſions of Angels; till he was drawn out of his cave, and obliged to accept of epiſcopal conſecration. He was ordained Biſhop, *Anno* 520, by St. *Dubricius* of *Caerlion*, but without being fixed to any certain See. At the time of his conſecration, a dove was ſeen deſcending from heaven, and hovering over his head. The like, ſays my author, happened to him before, when by the ſame holy Prelate he was ordained firſt Deacon, and then Prieſt. Who adds, that from that time it was uſual with him, when he was celebrating Maſs, to ſee the holy Angels aſſiſting at that tremendous Sacrifice. But here we muſt not omit, a remarkable paſſage of his life, that happen'd before his conſecration; either, as my author ſays, whilſt he was in the monaſtery of St. *Iltut*, or as others ſay, whilſt he was with St. *Piro*. Which was, that his father being dangerouſly ill, ſent to him to the monaſtery to come and viſit him, for the health, as he ſaid, both of his ſoul and body. *Samſon* was unwilling to go; ſaying, that he hoped he had now quitted *Egypt* [the world] and ſhould be ſorry to return to it again. His holy Abbot told him, that to go for the ſervice of ſouls was not returning to the world, but was a work moſt agreeable to God; and therefore he ought not to decline it. I deſire nothing, ſaid the Saint, but the will of God; and am ready to do any thing for his greater glory and the ſalvation of ſouls: and with that immediately he ſet out upon his journey. When he came to his father; he found he was ill indeed in ſoul, as well as in body, having concealed hitherto a mortal ſin, which he had committed; which however he now confeſſed; and thereupon effectually reſolved on a penitential life for the future; promiſing with the conſent of his wife (which ſhe readily gave) to ſpend the remainder of his days in a monaſtery. Which promiſe upon his recovery he fulfilled; ſhe alſo

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embracing the like kind of life. They both likewiſe joined in offering the reſt of their children, to God's ſervice, under the care of *Samſon* their firſt-born; who after a ſhort pauſe prophetically told them, that his brothers indeed would be all good, and would be ſervants of God; but that his little ſiſter would follow the world, and its vanities: as it afterwards happened.

As to the reſt, great was the auſterity and ſanctity of the life of St. *Samſon*; and many the miracles God was pleaſed to work by him. He abſtained wholly from fleſh, and ſometimes eat nothing at all in two or three days; which ſeverity he no way remitted, but rather encreaſed, as he advanced in dignity. He often ſpent whole nights ſtanding in prayer, and allowing himſelf no ſleep at all: he never went to bed; but what reſt he took was ſitting, with his head leaning againſt a wall. In Lent he retired from all converſation with men into ſome remote place to converſe with God alone; where, ſays my author, he was miraculouſly ſuſtained till *Eaſter* by the divine *Oblation*, that is to ſay, by the bleſſed Sacrament, which he took with him; without any other food. As to his miracles, whilſt he was yet in St. *Iltut*'s monaſtery, he cured, by the ſign of the croſs, one of the religious that had been bitten by a ſnake: and drank, without hurt, a cup of poiſon, that was preſented him by the envy and malice of a falſe brother, having firſt bleſſed it with that ſame ſacred ſign. And when in puniſhment of this wickedneſs God was pleaſed to ſuffer that wretch to be poſſeſs'd by the devil; *Samſon*, who deſired to overcome evil with good, having bleſſed ſome water and oil, and given it him to drink, reſcued him from that troubleſome gueſt.

BUT his principal miracles were wrought, after that by a divine call he was order'd to leave his native country, and to paſs over into *Little Britain*: which happen'd in the reign of *Childebert* King of *France*. For here, to omit many other ſigns and wonders, he raiſed a dead man to life in the territory of *Treguier*, and thereby brought over the idolaters, who ſtill remained in thoſe parts, to the faith of Chriſt; he miraculouſly deſtroyed a ſerpent, that did much miſchief to the inhabitants; he cured a woman of the leproſy; caſt the devil out of divers poſſeſſed, *&c.* He founded ſeveral monaſteries in thoſe countries, the principal of which was

that of *Dole*, which he ſo much illuſtrated by his ſanctity and miracles, that it not only became a Biſhop's See; but for ſome ages claim'd, on his account, a metropolitical juriſdiction over all the other Biſhops of *Little Britain*. Authors are not agreed as to the year of St. *Samſon*'s happy death; no more than as to the number of years he lived (ſome attributing to him one hundred, or one hundred and twenty years) but 'tis more probable that he departed to our Lord about the year 560, or as *Mabillon* thinks, 565. His name is found ſubſcribed to the Council of *Paris*, held *Anno* 557, in this manner, *I* Samſon *a ſinner, Biſhop, have conſented and ſubſcribed.* He was interred in his own church of *Dole*: from whence, on occaſion of the inroads of the *Normans*, his relicks were tranſlated to *Paris*, together with thoſe of his kinſmen St. *Magloir* and St. *Maclou*: ſome part of them were kept in a church of his name at *Orleans*; which were deſtroy'd by the *Hugonots*, when they made themſelves maſters of that city: but the greater part of his bones, upon inquiry, were found in his ſhrine at *Paris*, *Anno* 1647. St. *Samſon* has a place on this day in the *Roman* Martyrology; and is honoured with a proper office, as well in the *Sarum* liturgy, as in the breviary of *Paris*, and of divers other churches. Some Authors have pretended, that there were two *Britiſh* Saints of this name, who ſucceeded each other in the See of *Dole*; and that the former had been Archbiſhop of *York*, the latter of *Menevia*. But theſe Aſſertions have no ſufficient grounds to ſupport them: and therefore are rejected by modern criticks.

July 29. St. *LUPUS*, Biſhop.

From his life, by an author of the following age, &c.

LUPUS, whom the *French* call St. *Leu*, tho' no *Briton*, claims, with St. *Germanus*, a place amongſt our *Britiſh* Saints, by reaſon of his labours here in extirpating the *Pelagian* hereſy. He was born of a noble family at *Toul*, in that part of *Gaul*, which is now called *Lorrain*.

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After the death of his father, he was ſent by his uncle to the ſchools of Rhetorick, in which he made ſuch progreſs as to be much renowned thro' all *Gaul* for his eloquence. He took to wife (*Anno* 417) a noble lady called *Pimeniola*, ſiſter to St. *Hilary* Biſhop of *Arles*, with whom he lived ſeven years in wedlock: and then by mutual conſent they both reſolved upon perpetual continency, and parted from each other in this mortal life to meet in a happy eternity. *Lupus*, inflamed with a moſt ardent deſire of conſecrating himſelf wholly to divine love, breaking in ſunder all the bands of the world, and its cupidities, and leaving country and friends, retired into the ſolitude of the iſle of *Lerines*, (now St. *Honorè*) and there put himſelf under the conduct of St. *Honoratus*, firſt Abbot of that moſt famous monaſtery, which gave of old ſo many great prelates to the *Gallican* church, and tranſmitted ſo many glorious Saints to Heaven. Here having employed one year in watching, faſting and prayer, he was led by divine providence, to the city of *Maſcon*; as he thought and deſigned, to diſtribute amongſt the poor the remainder of his worldly ſubſtance, but as God deſigned, to be on that occaſion advanced to a Biſhoprick. For the See of *Troyes* being then vacant, he was unexpectedly ſeized upon, and much againſt his will compelled to take on him the care of that Church. He was conſecrated Biſhop, *Anno* 426, and diſcharged in a moſt perfect manner every branch of his epiſcopal duty, both with reſpect to his Clergy, and his People, whom he continually inſtructed both by his preaching, and living in the true way of eternal life.

IN his time a proud hereſy broached by *Pelagius* a *Britiſh* Monk, and *Celeſtius* a *Scot*, had raiſed itſelf up againſt God and his Church. Theſe hereticks denied the corruption of man by original ſin, and the neceſſity of divine grace: which ſcandalous errors quickly drew upon them the cenſures of the Apoſtolick See, and of the whole Church of God; and gave occaſion to St. *Auguſtin*, to St. *Jerome*, and other holy fathers to exert themſelves in their writings in defence of God's Truth. Thus the *Pelagian* hereſy was in a manner quite baniſhed from the continent; but had taken a deeper root in our iſland of *Britain*, by the means of *Agricola*, the ſon of *Severianus* a *Pelagian* Prelate, who had poiſoned the people with his pernicious errors. On this occaſion a *Gallican* ſynod, applied

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to by the orthodox *Britons* (with the concurrence of Pope *Celeſtine* the firſt, by the means of St. *Palladius*) pitched upon St. *Lupus* and St. *Germanus*, as the two moſt illuſtrious Prelates of *Gaul*, to go over into *Britain* to encounter this hereſy. They ſet out upon this expedition, *Anno* 429, and having by their prayers appeaſed a violent ſtorm at ſea, raiſed by the common enemy to oppoſe their paſſage; coming ſafe to land, by their wonderful miracles, and their more wonderful ſanctity, they effectually confuted the hereticks, and brought back the people to the way of truth. The further particulars of the performances of theſe apoſtolick men in *Britain*, we reſerve for the life of St. *Germanus*, which we ſhall give on the thirty firſt of this month.

SOME time after St. *Lupus* had returned to his own church, an innumerable army of *Hunns* under their King *Attila*, ſurnamed *the ſcourge of God*, poured themſelves into *Gaul*, waſting and deſtroying all before them. The cities of *Rhemes*, *Cambray*, *Beſanſon*, *Auxerre* and *Langres*, had already felt their fury; and now *Troyes*, which was no ways able to reſiſt them, was threatened with the ſame treatment. The holy Biſhop in theſe ſtreights had recourſe to God in behalf of his people, by fervent prayer, which he continued for many days, proſtrate on the ground, faſting and weeping: after which, putting on his Biſhop's attire, full of confidence in God, he went out to meet the Barbarians. *Attila*, tho' an infidel, ſeeing him, was moved to a great reverence for the man of God, (in conſideration of whom he ſpared that city) took him along with him as far as the *Rhine*; and then at parting earneſtly recommended himſelf to his prayers. St. *Lupus* at his return, inſtead of meeting with a due ſenſe of gratitude in his people, whom he had thus delivered from the imminent danger of death and deſtruction, was cenſured by ſome of the looſer ſort, as if he had been a favourer of *Attila*: this ſtorm drove him for a while from his city; till by his patience and charity he had overcome the envy and malice of his perſecutors. In the mean time, whilſt he was in this ſort of baniſhment, he reſtored to health by his prayers a woman quite diſabled by the palſy; and gave ſpeech to another that was dumb, by invoking the bleſſed Trinity, and making the ſign of the croſs on her tongue.

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As to the reſt, wonderful was the auſterity of life and ſanctity of St. *Lupus*: for about twenty years he uſed no other bed than a board; his inward garment was always a haircloth; beſides which he never had but one coat; every other night he employed watching in prayer; he faſted often, without taking any manner of food, for two or three days together; when he eat, his dainties were barley bread, &c. He was ever watering his cheeks with his tears; his whole income was employed in works of charity; and the afflicted and ſick always found in him a friendly viſiter and comforter. God was pleaſed on theſe occaſions ſometimes to work wonderful miracles by him; as when by his prayers he reſtored to perfect health, *Claudius* the ſon of *Germanianus* a nobleman, who was juſt upon the point of death; and healed a lady ill of a mortal palſy; who, upon the prayers and tears of the man of God, ſuddenly found herſelf without pain, and quite recovered. The reputation of St. *Lupus*'s ſanctity was ſo great, that *Sidonius Apollinaris*, a learned and virtuous prelate of that age, calls him another St. *James*, the *Father of Fathers*, and *Biſhop of Biſhops*. And the author of his life aſſures us, that even the *Pagan* Kings had a wonderful regard for him; inſomuch that *Gebavult* King of the *Suevians*, upon receiving a letter from the Saint, releaſed gratis, the *Brionians* who were detained captives in his dominions.

St. *Lupus* had many illuſtrious Saints, for his Diſciples; the chiefeſt of which were St. *Polychronius*, Biſhop of *Virdun*, St. *Severus*, Biſhop of *Trevers* and St. *Alpinus* Biſhop of *Chalon*. At length, after having ſhone forth moſt brightly from his golden candleſtick for fifty two years, he departed to our Lord in peace, *Anno* 478. His body is kept at *Troyes*, in a church dedicated to God in his name; where he has been illuſtrated by miracles, as may be ſeen in St. *Gregory* of *Tours*, in his book of the glory of Confeſſors, *c.* 67, and 68.

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ON the thirtieth of *July* our Martyrologies commemorate St. *Tatwin*, who ſucceeded St. *Brithwald* in the See of *Canterbury*, *Anno* 731; and died on this day, *Anno* 734. He was, as we learn from St. *Bede* his cotem-

cotemporary, *l.* v. *c.* 24. *A man illuſtrious for religion and prudence, and excellently inſtructed in the ſacred letters.* *William* of *Malmesbury* *l.* 1. *de Pontif.* informs us, that his virtues and miracles were celebrated by *Gotzelin* or *Goſcelin*, a Monk of St. *Bertin*'s, who came over into *England* about the time of the conqueſt, and wrote the lives of divers of our *Engliſh* Saints. St. *Tatwin* had for his ſucceſſor, *Nothelm* a Prieſt of the church of *London*; who died, *Anno* 739; and was ſucceeded by *Cuthbert*, who had before been Biſhop of *Hereford*, and ſate till the year 760. After whom came St. *Bregwin*, of whom we ſhall ſpeak on the twenty fifth of *Auguſt*. All theſe are celebrated by our hiſtorians as moſt worthy Prelates, who no ways degenerated from the virtues of their predeceſſors.

July 31. St. *GERMANUS*, Biſhop.

From his life by the learned and pious Prieſt *Conſtantius*, a writer of the ſame age, followed by St. *Bede*, *L.* i. *c.* 17, 18, 19, 20, 21.

ST. *Germanus* was born of noble parents in the city of *Auxerre*. He was brought up to the civil law; in which having made a good progreſs in his own country, he went to *Rome* to perfect himſelf ſtill more in that ſtudy. Here he acquired a great reputation, which opened him a way to honours and dignities: ſo that he was appointed by the Emperor *Honorius* Viſitor of his own native province; and in that quality returned into *Gaul*, after having married a noble lady at *Rome*. St. *Amator* was at that time Biſhop of *Auxerre*, who, ſeeing *Germanus* too much addicted to hunting, and taking pleaſure to hang up the heads of the wild beaſts upon an old tree in the middle of the city, which ſeemed to ſavour of heatheniſh ſuperſtition, charitably remonſtrated to him the ſcandal which the faithful took at theſe proceedings: but *Germanus* taking no notice of his reprehenſions, the holy Prelate cauſed the tree to be cut down, at a time when the

the *Viſitor* was abſent from the city; at which, upon his return, he took great offence, and threatened revenge. St. *Amator*, on this occaſion, retired to *Autun*; where he learnt by divine revelation, that his Perſecutor was to be his ſucceſſor. Upon this, having firſt obtained leave of *Julius* the Prefect of *Gaul*, to receive *Germanus* into the number of his clergy, he returned to *Auxerre*, aſſembled all his people in the great church, acquainted them, that the time of his diſſolution drew near, and that God had appointed him a ſucceſſor. Then immediately he cauſed his eccleſiaſticks to lay hold of *Germanus*, and obliged him to quit his ſecular habit, and to receive the clerical tonſure; aſſuring him, that ſuch was the will of God: to which *Germanus*, ſtruck with aſtoniſhment, durſt not make any oppoſition.

SOME time after, *Amator*, being invited by our Lord into his eternal manſions, cauſed himſelf to be carried into the church, and there gave up his ſoul into the hands of his Creator: then *Germanus*, who pleaded in vain his unworthineſs, was at the unanimous deſire both of clergy and people, obliged to accept of Epiſcopal conſecration: from that time he was quite changed into another man. The world and all its pleaſures and pomps were now entirely renounced, his wife was now become his ſiſter; a mean and coarſe habit ſucceeded his coſtly garments; and the plainneſs and ſimplicity of the Goſpel took place of his former worldly vanities. He ſold all his eſtate, and diſtributed the price to the poor; he embraced a life of wonderful penitence; prayed in a manner without intermiſſion; ſpent whole nights in weeping for his ſins; wore always a rough hair ſhirt; lay upon boards; lived upon barley-bread and water; waſhed the feet of the poor, and ſerved them at table with his own hands; exerciſed an univerſal hoſpitality: and, in a word, was, in every reſpect, a perfect pattern of all virtue and ſanctity. So that 'tis not to be wonder'd that God Almighty was pleaſed to give ſo great power and efficacy to his preaching, and to glorify him by ſo many miracles.

IN the year 429, St. *Germanus* was pitched upon, by a great ſynod of *Gallican* Biſhops, to paſs over with St. *Lupus* into *Britain* to oppoſe the *Pelagian* hereſy. Upon this expedition he ſet out with the title of Legate of the Pope (who was then *Celeſtin* the firſt) and in his way paſſing thro'

Nanterre in the Dioceſe of *Paris*, he there by the ſpirit of God foreſaw the future ſanctity of St. *Genovefa*, then a child of ſeven years of age, and taking her with him to the church, eſpouſed her to Jeſus Chriſt. The holy Prelates having taken ſhipping on the *Gallick* coaſt, were advanced as far as the midſt of the ocean, when the powers of darkneſs raiſed a violent ſtorm to oppoſe their voyage. When the tempeſt was at the height, St. *Germanus* was a ſleep, who being awakened by his companion, bleſſed ſome oyl in the name of the ſacred Trinity and caſt it into the ocean; or, as St. *Bede* relates it, ſprinkled a little water on the ocean, in that ſacred name; then having ſummoned all to join with him in prayer, he immediately appeaſed the ſtorm, and obtained a proſperous gale; which quickly wafted them over to the *Britiſh* ſhore. Here they met with a great multitude of people, who had intelligence of their coming by the predictions of evil ſpirits, who being under the exorciſms of the church in perſons poſſeſſed, had been obliged to confeſs, as well the efforts they had made to hinder their coming, as their having been overcome by their ſanctity and prayers.

THE men of God being thus arrived were not ſlack in executing their commiſſion; but quickly filled all *Britain* with their fame, their preaching and their miracles. They daily preached the word of God; and that not only in churches, but in the highways and fields; ſuch were the numbers that reſorted to them, attracted by their apoſtolick lives, and wonderful works: thus the Catholicks were confirmed in their faith; they that had been deluded were reclaimed; and the authors of all the miſchief were confounded. 'Tis true they ventured at laſt upon a publick diſputation with the Saints, at *Verulam*, before an innumerable multitude of people of all ranks; but to their greater confuſion, being overcome by the judgment of all preſent; God himſelf alſo giving teſtimony againſt them by a divine miracle. For at the cloſe of the conference, when the *Pelagians* were not able to make any reply to the many teſtimonies of the ſacred Scriptures, which were alledged by the holy Prelates; and the people on that occaſion could ſcarce contain their hands from violence; a Tribune with his lady, came up to the ſervants of God, and offered them his daughter, a child ten years old, to be cured of her blindneſs. The Saints

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deſired ſhe might be preſented to the adverſaries: but they excuſed themſelves, and begged that the Prelates would reſtore the girl to her ſight. Then St. *Germanus* full of faith, invoking the bleſſed Trinity, took from his neck a little box full of relicks, and in preſence of the whole multitude applied it to the eyes of the child; who was upon the ſpot reſtored to her ſight, to the great joy of her parents, and aſtoniſhment of all the people; who from this day rejected with horror the *Pelagian* doctrines, and unanimouſly adhered to the holy Biſhops. After this victory the ſervants of God went to the ſepulcher of the glorious Martyr St. *Alban*, to return thanks to God thro' him: where alſo St. *Germanus* depoſited the relicks he had brought with him of the Apoſtles and Martyrs; in lieu of which, he took from that place ſome of the earth which retained the marks of the Martyr's blood. Theſe things being thus performed, an innumerable multitude of men, ſays my author, was that ſame day converted to our Lord.

AT their return from this conference, the treacherous enemy of mankind laying his ſnares, very much bruiſed by a fall the foot of St. *Germanus*, ſo that the holy Prelate was detained for ſome time in the place where this happened. Whilſt he was here a fire broke out in a neighbouring cottage, which quickly conſumed as well that, as the other adjoining houſes, being only covered with thatch: and now the flames being driven forward by the wind, threatened the lodging of the Saint; who confiding in his God refuſed to be removed from the houſe: when behold, by an evident miracle, the fire flew over that houſe and left it alone untouched, conſuming the reſt on both ſides of it. Whilſt the Saint was in this cottage, an innumerable multitude of people was continually at his door, ſome ſeeking health for their ſouls, others for their bodies. And ſo many were the miracles, wrought by the ſervant of God on others, whilſt he himſelf was detained by this infirmity, that my author ſays, they could not be related. In the mean time he refuſed to make uſe of any corporal medicine: but one night ſaw ſtanding by him a perſon in white garments, who ſtretching forth his hand ſeemed to lift him up, and bid him ſtand upon his feet; from which time all his pain left him; and his ſtrength was ſo perfectly reſtored, that as ſoon as the day came, he purſued his journey, as if nothing had ailed him.

ABOUT this time the *Saxons* and *Picts* joining their forces made war upon the *Britons*; who, finding themſelves unequal to their adverſaries, entreated the holy Biſhops to come to their aſſiſtance. The ſervants of God without delay repaited to the camp, by whoſe coming the *Britons* were no leſs encouraged, than if a great army had been ſent to their aid. It was then the holy time of Lent; and the ſervants of God daily preached to the People, ſo that the greateſt part of the army being now fully inſtructed, was deſirous to be incorporated in the Church of God, by the Sacrament of Baptiſm. To this end a church was prepared in the camp, formed of the branches of trees, againſt the ſolemnity of *Eaſter*; in which theſe new chriſtians were initiated with the heavenly Sacraments. In the mean time the enemies, being informed of the ſtate of the *Britiſh* camp, advanced to attack them: which the *Britons* hearing prepared to receive them. St. *Germanus* put himſelf at the head of the new Chriſtians; and occupying a vale encompaſſed with mountains, near which the enemies were to paſs, ordered all that were with him to repeat the words which they ſhould hear him pronounce. And now the *Saxons* and *Picts* approached the place; when behold *Germanus* and his companion three times intoned *Alleluia*; which with a loud voice was repeated by the whole *Britiſh* army; and with ſuch an echo from the mountains; that the Barbarians were no leſs terrified, than if the rocks were falling upon them: in this ſudden panick they flung down their arms, and run away with all the ſpeed they were able; many periſhing in a river which they were to paſs, whilſt thro' haſte they obſerved not the proper fords.

AFTER theſe things, the Apoſtolick Prelates, having now delivered *Britain* both from viſible and inviſible enemies, returned home to their own Sees. Here amongſt other good-works, St. *Germanus* obtained of the governer of *Gaul*, that his people ſhould be eaſed of the heavy taxes with which they were oppreſſed. We paſs over his other great actions at this time, to accompany him back into *Britain*; to which he was again called, upon the *Pelagian* hereſy's beginning to make ſome new efforts to corrupt the faith of the *Britiſh* Church. In this ſecond expedition, the Saint took along with him for his companion, St. *Severus*, a diſciple of St. *Lupus*, and an apoſtolick preacher in *Germany*, who was lately

lately advanced to the See of *Trevers*. Their coming was made known over all the iſland, tho' unwillingly by the wicked ſpirits who feared them, but were not able to reſiſt them. Hence the whole country came to meet them at their landing, with *Elaphius* a principal man at their head; who brought with him his ſon; who in the flower of his youth had loſt the uſe of his leg, the nerves being withered and the ham contracted. The holy Biſhops gave their benediction to the People, preached to them the word of God, and found that the generality had remained conſtant in the faith, a few only excepted, whom they reclaimed. After their preaching *Elaphius* caſt himſelf at their feet, preſenting his ſon to them for a cure. St. *Germanus*, having implored the divine mercy, ſtroked with his healing hand the leg of the young man; and immediately the withered nerves were reſtored to their function, and the youth in the preſence of all the people was perfectly cured. By this miracle the *Britons* were confirmed in their faith; and, by the general conſent of all, the authors of the perverſe doctrin were baniſh'd the iſland. The remainder of their time here was ſpent by the holy Prelates in preaching to the people, and reforming their morals. After which, all things being now well ſettled; they returned to *Gaul*.

THE laſt journey St. *Germanus* undertook was to *Ravenna* in *Italy*, to the Emperor *Valentinian* the third, there to intercede for the people of the province of *Armorica*, now called *Little Britain*. He wrought great miracles, both in his way thither; and after his arrival in that city, where he raiſed a dead man to life, and cured *Acholius* the Emperor's Chamberlain of the falling ſickneſs. At length after ſeven days illneſs he departed from thence to our Lord, *July* 31, *Anno* 448. His body was embalmed by orders of the Emperor; and ſent back (not without miracles) to *Auxerre*, as he had deſired, where he was buried in the church of St. *Maurice*, now from him called St. *German*'s. The Empreſs *Placidia* claimed for herſelf his Reliquary; the Biſhop of *Ravenna*, who was at that time St. *Peter Chryſologus*, his hairſhirt and his cowl, and ſix other Biſhops who were preſent at his deceaſe, divided his cloaths amongſt them. His name has been ever famous in the Church of God; eſpecially in *Britain*, where divers churches have been dedicated in his memory

memory: one amongſt the reſt in *Cornwal* formerly a Biſhops See; and another at *Selby* in *Yorkſhire*, belonging to a famous Abbey founded by the Conqueror.

July 31. St. NEOT, Confeſſor.

THE Name of St. *Neot*, is illuſtrious amongſt our church hiſtorians, as well for his great learning, as for his ſanctity and miracles. Yet we have not at preſent any account, that can be relied on, of the particulars of his acts. His life, written by a cotemporary author, quoted by *Aſſerius*, is not extant: that publiſhed by *Mabillon* and the *Bollandiſts*, written by an author of the twelfth century, is mingled with fables: as is that in *Capgrave*. The moſt probable account we can give of this Saint is, that he was of a moſt noble extraction, and as ſome ſay, of the royal blood of the *Eaſt-Angles*; that coming to man's eſtate, he betook himſelf, for the ſake of devotion and improvement in learning, to the province of the *Weſt-Saxons*; and there embraced a monaſtick life; and this, according to ſome writers, at *Glaſtenbury*. After which he paſſed many years in a ſolitude in *Cornwal*, leading an eremitical life near the church of St. *Guerir*, at a place ſince from him called *Neot*'s-*ſtow*, or St. *Neoth*'s. Here he was viſited by King *Alfred* in his troubles; to whom he gave excellent leſſons for his future welfare. This Prince afterwards, called him out of his ſolitude, to preach the Goſpel, and reform his people; and made uſe of him in founding the univerſity of *Oxford*. He departed to our Lord about the year 890; and was buried in the above-mentioned church of St. *Guerir* in *Cornwal*; which by reaſon, of the great reputation of his ſanctity, changed its former name into that of St. *Neoth*'s: where alſo a community of Clergy was eſtabliſhd, called the *Clerks of St. Neot*. His body was tranſlated from hence to *Einulfsbury* or *Einsbury*, a town of *Huntingtonſhire* (ſo named from *Ainulph*, a ſervant of God) now St. *Neot*'s; where a monaſtery was founded in his honour. From whence ſome part of his relicks was afterwards removed to the Abbey of *Croyland*.

AUGUST.

AUGUST.

Auguſt 1. St. *ETHELWOLD*, Biſhop.

From *William* of *Malmesbury*, *de Pontif.* *L.* ii. The hiſtory of *Abington* Abbey, *Angl. Sac. T.* i. *p.* 163. *Capgrave*, &c.

THIS Saint was born at *Wincheſter*, *Anno* 908. when his mother was big with child of him, ſhe ſaw one night in a dream, an eagle with golden wings fly out of her mouth, which hovering for a long time over that city, at length flew up to heaven. When he was arrived at a proper age he was put to maſters to be inſtructed in ſacred letters, in which he made good progreſs, being bleſſed with a happy genius and great memory. When he was come to man's eſtate, he was invited by King *Athelſtan* to his court; and was, at that King's deſire, promoted to holy orders, and ordained Prieſt, at the ſame time with St. *Dunſtan*, by St. *Elphegus* the elder, Biſhop of *Wincheſter*, who at the time of the ordination prophetically foretold, he ſhould be one day the Biſhop of that city. He afterwards followed St. *Dunſtan* to *Glaſtenbury*; took the monaſtick habit at his hands, and exerciſed himſelf a long time there in watching, prayer, and much abſtinence. In the mean while he was ever aſpiring more and more to religious perfection; ſo as to be highly eſteemed and loved by all his brethren; more eſpecially by the holy Abbot, who appointed him *Dean* of the monaſtery; underſtanding by a divine viſion (related by *Malmesbury*, and others) the great ſanctity of this his Diſciple, and the admirable fruits he ſhould one day produce in innumerable ſouls, throughout the whole kingdom of *England*, whom by word and example he ſhould gain to God.

ETHELWOLD

ETHELWOLD was desirous to pass over into *France*, for greater improvement in monastick discipline, which at that time flourish'd exceedingly in the famous Abbey of *Fleury*: but this journey was prevented by the means of the Dowager Queen *Eadgyfe*, who being perfectly acquainted with the merit of the Saint, suggested to King *Edred*, not to part with so great a man; but to fix him in his Kingdom, by giving him the Territory of *Abington*, where formerly had been a monastery, which in the days of King *Alfred* was destroyed by the *Danes*. In consequence of this suggestion, the Saint was called from *Glastenbury*, to found the Abbey of *Abington*, *Anno* 947. Here many quickly resorted to him, from all parts of *England*, to learn the science of the Saints under so great a master; who laid the foundations of this Abbey in such perfection, that it became almost from its infancy capable of sending forth masters for establishing or restoring monastick discipline, in divers other monasteries throughout the Kingdom. My authors particularly take notice of the great faith and wonderful obedience of *Ælfstan*, one of the Disciples of our Saint (afterwards Bishop of *Wilton*) who at the suggestion of the Abbot thrust his hand into a kettle of boiling water, and drew it out again without hurt.

In the year 963, upon the death of *Brithelm*, *Ethelwold* was promoted to the Bishoprick of *Winchester*, and consecrated by St. *Dunstan*, then Archbishop of *Canterbury*. In this station he neglected nothing that could be done on his part to reform the manners both of his Clergy and People, not a little depraved by occasion of the wars and devastations of the *Danes*. He preached, without ceasing, the word of God, and shewed forth by his example the true way to life. But found it was in vain to look for any solid reformation in his diocese, till he could reclaim the Canons of his cathedral from their disorders. These either slighted his remonstrances, or put him off with vain promises; till at length finding them incorrigible, he deprived them of their livings; and introduced monks in their place from the monastery of *Abington*: as he did also in the *New-minster*, (since called the Abbey of *Hyde*) to whom he gave for Abbot *Ethalgar* afterwards Archbishop of *Canterbury*. This gave occasion to a long contest between the canons and the monks, which was at length decided by a miracle

miracle in favour of the latter, as we have ſeen in the life of St. *Dunſtan*. However our Saint had ſuch compaſſion for the deprived Canons, as to aſſign them for their maintenance, during life, divers of the moſt conſiderable lands belonging to the church of *Wincheſter*. A favour which ſome of them little deſerved, for they had been ſo wicked as to give the Saint poiſon in his drink; which nevertheleſs by reaſon of the ſtrength of his faith had not power to hurt him.

AFTER this reformation introduced by St. *Ethelwold* in his church of *Wincheſter*, he founded or reſtored the famous Abbies of *Ely*, *Peterborough*, and *Thorney*; the laſt of which he deſigned for a place of retreat for himſelf, to withdraw from the cares and diſtractions of his Biſhoprick, to enjoy his God in ſolitude. He alſo founded a monaſtery for ſacred virgins in *Wincheſter*; and did ſo many other great works of munificence and charity, that it is ſcarce conceivable how his revenues could ſuffice for them. In the time of a great dearth he ſupported an incredible number of poor, who muſt otherwiſe have periſhed; on whom he not only laid out all his money, but alſo broke and ſold for their ſervice the plate and ornaments of the church; ſaying, that he could not endure to ſee a greater value ſet upon the dead metals of gold and ſilver (tho' conſecrated to God's ſervice) than upon the poor, who were made to God's own Image, and redeemed by the precious Blood of Chriſt. His character, as to his univerſal charity, is thus ſet down by the author of his life in *Capgrave*? "He was, ſays this "author, a father and paſtor of religious men; a vigilant protector of "ſacred virgins and nuns; a comforter of widows; a harbourer of ſtrangers; "a defender of the churches; a corrector of ſuch as went aſtray; a reliever "of the poor; and a conſtant helper of the fatherleſs and orphans. He "went about viſiting every monaſtery; inſtructed them in all that was "good; encouraging the obedient, and puniſhing the diſorderly." For he was meek as a lamb, ſays another author, to ſuch as were regular and humble; but terrible as a lion, to ſuch as were obſtinate in evil. He ſuffered much under frequent infirmities, which obliged him to paſs his nights for the moſt part without ſleep; but hindered him not from labouring in the day in his paſtoral duties: in his illneſſes he never conſented to eat fleſh

but twice; once in obedience to the command of St. *Dunſtan*; and another time in the ſickneſs of which he died.

A little before his death he went to viſit St. *Dunſtan*, who at parting wept, and told him he ſhould never ſee him more in this mortal life. And ſo it happened: for before St. *Ethelwold* could reach *Wincheſter*, he was taken with his laſt infirmity, which ſet his ſoul looſe from the priſon of the body to take her flight to immortal joys. *Auguſt* 1, *Anno* 984. As ſoon as he was dead, his body wonderfully changed, and became like that of a child of ſeven years, of a milky whiteneſs mixed with a beautiful red. He was buried in his cathedral on the ſouth ſide of the altar; from whence he was tranſlated into the choir by his ſucceſſor St. *Elphegus*, *Anno* 996, the annual feſtivity of which tranſlation was kept at *Wincheſter*, on the tenth of *December*. St. *Ethelwold* was illuſtrious for miracles both alive and dead, as may be ſeen in the authors, who have treated of him. He has a place on this day in the *Roman* Martyrology.

N. B. THERE was a another *Ethelwold*, a diſciple and miniſter of St. *Cuthbert*, who, from being Abbot of *Mailros*, was advanced to the Biſhoprick of *Lindisfarne*, *Anno* 724; and had the pleaſure to ſee the godly King *Ceolwolf* renounce the world, to embrace the ſweet yoke of Chriſt, in the monaſtery of *Lindisfarne*. This Prelate cauſed a famous croſs of ſtone to be erected, which for many ages after was had in great reſpect amongſt the *Northern Engliſh*. He died *Anno* 740; and is by ſome authors ranked amongſt the Saints. He is mentioned with honour by St. *Bede*, *l.* v. *c.* 13. See *Turgot*, *l.* i. *c.* 12, 13, 14.

✠

ON the firſt of *Auguſt*, was alſo celebrated of old amongſt the ancient *Britons* of *Wales*, the memory of St. *Kined*, a Hermite of the ſixth century, honoured with the friendſhip of St. *David* of *Menevia*: but as his genuin acts, if ever written, are long ſince loſt, we are not able to give any particulars of the life of this Saint. For as to his acts in *Capgrave* they are of no authority.

ON

ON the ſame day was alſo celebrated in *Wales* the memory of St. *Almedha*, daughter of *Bragan*, a *Britiſh* Prince (who gave name to the province now called *Brecknock)* who was both a holy man himſelf, and happy in a numerous and moſt holy iſſue. Of this Saint, *Giraldus Cambrenſis*, in his *Itinerarium* p. 826. writes thus. "There are, ſaith he, "diſperſed thro' the ſeveral provinces of *Wales*, many churches illuſtrated "by the names of the children of *Bragan*. Of theſe there is one ſeated "on the top of a certain hill, in the region of *Brecknock*, not far diſtant "from the principal caſtle of *Aberhodni*, which is called the church of "St. *Almedha*; who rejecting the marriage of an earthly Prince, and "eſpouſing herſelf to the eternal King, conſummated her courſe by a "triumphant martyrdom. The day of her ſolemnity is every year cele-"brated in the ſame place, on the firſt of *Auguſt*: on which occaſion "great numbers of devout people from diſtant places reſort thither, and "by the merits of that holy Virgin are cured of divers infirmities." So far *Giraldus*: who relates in the ſame place ſome very extraordinary things, which uſually happened there on that feſtivity.

ON the ſecond of *Auguſt*, by ſome authors is commemorated the holy Virgin *Alfreda* alias *Etheldritha*, daughter of *Offa* King of the *Mercians*. This Princeſs after the baſe murder of *Ethelbright* King of the *Eaſt-Angles*, who came to her father's court to ſeek her in marriage, deteſting the world and its wicked ways, took a generous reſolution to quit it for good and all, and to conſecrate herſelf wholly to divine love. In conſequence of which reſolution ſhe withdrew into the iſle of *Croyland*, and there choſe for her manſion a cell in the ſouth part of the church, facing the high altar, where ſhe lived a recluſe and moſt holy life for about forty years, till the year 934: and after her death was interred in that church, and honoured amongſt the Saints.

Aug. 3. St. *WALTHEN* or *WALTHEOF*, Abbot.

From his acts publiſhed by the *Bollandiſts*, out of an ancient manuſcript.

ST. *Walthen* or (*) *Waltheof*, was of moſt noble extraction: his great grandfather was Earl *Siward*, his grandfather Earl *Waltheof*, of *Northumberland*, to whom the Conqueror gave his niece *Judith* to wife; who bore him a daughter named *Matildis* or *Maud*, married to *Simon de St. Lyze*, Earl of *Huntington*. *Waltheof* was beheaded by the Conqueror, being charged with a conſpiracy againſt him; and made, according to our hiſtorians, a moſt holy end. His daughter *Maud* brought forth to the Earl of *Huntington* two ſons, *Simon* and *Waltheof*; *Simon* the elder was his father's favourite, and from his childhood ſhewed a martial inclination: but *Waltheof* the younger was more beloved by his mother; and more addicted to ſuch play as diſcovered his religious inclinations. When he was as yet a boy he was remarkable for his purity, humility, modeſty, ſweetneſs, recollection, and devotion, joined to a liberality, and prudence above his age: at which time his father being dead, and his mother who was of the royal blood, being given in marriage by King *Henry* the firſt, to *David* King of *Scotland*; he followed her into that kingdom; and was brought up in the royal palace, advancing in virtues, as he advanced in years; and leading the life of a monk, in the midſt of a court: being particularly careful of his virginal integrity, which, ſays my author, he carried with him unſullied, from his mother's womb, to the heavenly paradiſe. *David*, who was ſon of St. *Margaret*, and a religious Prince, had a great affection for his ſon-in-law; and would often take him out

* He is called *Wallenus* by St. *Bernard*, in his life of St. *Malachi*, and other *Latin* writers.

with

with him when he went on hunting: on which occaſions, *Waltheof* uſually took his opportunity to withdraw into ſome wood, and there employ himſelf in prayer, or in reading a good book, which he carried about him for that purpoſe. The King one day ſurprized him, whilſt he was thus employed; and at his return home told the Queen, her ſon was not for a ſecular life, for, ſays he, he ſeems quite eſtranged from this world.

THE watchful enemy of mankind envied ſo great a virtue in one ſo young; and ceaſed not to ſtir up his emiſſaries to give him trouble: ſome were envious of him; others detracted him, becauſe his life was not like theirs: others ſought to debauch his innocence, and to ſolicite him to ſin: but the divine grace ſtood by him, and made him proof againſt all their attacks. A young lady, who had conceived an impure love for him, ſent him one day a gold ring with a precious ſtone; which he innocently put on his finger. This was obſerved by one of the courtiers, who preſently with great ſatisfaction told the reſt, that *Waltheof* now was become like one of them, an humble ſervant to the ladies. At this the good young-man, perceiving his error, went ſilent out of the company, drew the ring off his finger and flung it into a great fire; gaining at once a double victory over wanton love, and the affection to worldly toys. From this time he never admitted any kind of familiarities, preſents, or private diſcourſes, with perſons of the other ſex, as apprehending ſuch things to be dangerous to his chaſtity.

AFTER ſome time he withdrew both from the *Scottiſh* court, and from the world; and quitting whatever worldly advantages he might look for by reaſon of his birth or kindred, entered amongſt the Canon regulars of St. *Auguſtin*, in the monaſtery of *Noſtell* near *Pontefract*, in *Yorkſhire*; where he deſign'd to hide himſelf, as it were, from the whole world; and to live and die in this ſolitude, in the company of his crucified Jeſus. But the luſtre of his great virtues could not be hid; for that whilſt he was executing the office of Sacriſtan at *Noſtell*, wholly intent upon his God, he was, againſt his will, elected Prior of the Canon regulars of *Kirkham* in the ſame county; and obliged to take upon him the care of that community; to the great advantage of the ſame, in which, by word and example, he wonderfuly promoted piety and regular diſcipline: not to ſpeak of the

bleſſing

bleſſing God was pleaſed to give them, in an encreaſe of their temporal eſtate, in conſideration of his ſervant; whoſe half-brother *Henry*, Prince of the *Scots*, was a conſiderable benefactor to that houſe. Wonderful was the devotion of this ſervant of God: his prayers were uſually accompanied with a flood of tears; more eſpecially when he was celebrating Maſs. On this occaſion, he one day ſaw, at the Elevation of the Hoſt, our Lord in the form of a moſt beautiful Infant caſting a gracious eye upon him, which filled his ſoul with heavenly ſweetneſs: a favour which he could never after think of without tears of devotion and joy. This, ſays my author, I have often heard (as well from the mouth of his Confeſſarius, as from *Everard*, Abbot of * *Holm-Coltrum*, and divers of the Monks of *Mailros*). Whilſt the Saint was Prior at *Kirkham*, the See of *York* falling vacant, the chapter would have choſen him their Archbiſhop; but King *Stephen* oppoſed it, as apprehending he would favour too much the King of the *Scots*. In the mean time, the Saint, who had an averſion to honours and dignities, on his part, would hear of no ſuch promotion; but found himſelf ſtrongly moved to embrace a ſtricter poverty, and a more auſtere life, amongſt the *Ciſtercians* or *Bernardines*; who were lately come over into *England*, and flouriſhed then in their primitive fervour. To proceed more maturely in an affair of ſo great moment, he recommended it for a long time to God, and then conſulted St. *Aelred*, the Abbot of *Rievalle*, a man illuſtrious at that time for ſanctity and learning. With the advice of this holy man he took the *Ciſtercian* habit in the monaſtery of *Wardon* in *Bedfordſhire*: but upon his brother *Simon*, Earl of *Huntington*'s threatening to burn down the convent, if they kept him there; he was ſent by the brethren to their mother houſe at *Rievalle*. Here he paſſed the year of his noviceſhip, not without great oppoſition from his religious of *Kirkham*, (who neglected no endeavours to oblige him to return to them again) and many conflicts with Satan, aggravating to him the difficulty of going thro' with the auſterities of the *Ciſtercian* inſtitute.

HE had ſcarce made his profeſſion at *Rievalle*, when by the unanimous votes of the brethren he was elected Abbot of *Mailros*, in the marches of

* An Abbey of the *Bernardines* in *Cumberland*.

Scotland,

Scotland, where there was of old a famous monaſtery; into which the *Ciſtercians* had lately been introduced. This office he was obliged to accept of in virtue of obedience; and diſcharged himſelf of it in ſuch manner, as to be a moſt perfect pattern of all virtues becoming that ſtation. He was remarkably mild to his inferiors; and had an extraordinary gift to move ſuch as confeſſed their ſins to him to tears of compunction, by a heavenly ſweetneſs, and unction that accompanied his words: but he was exceſſive in his ſeverity to himſelf, puniſhing the leaſt ſuperfluous word or thought, by a rigorous diſcipline, even unto blood. Admirable was his humility, and his love of holy poverty. In travelling he choſe to carry the baggage of his companions, and ſometimes even of the very ſervants. One day he came to King *Stephen*, about ſome affairs of his community, with a bundle on his back: which his brother *Simon*, who happened to be then at court, ſeeing, was moved to indignation: *See*, ſaid he to the King, *how this brother of mine, and couſin to your majeſty, diſgraces his family? Not ſo*, ſaid the King, *but if we rightly underſtand what God's grace is, he does us, and all his kindred a very great honour*. Then having granted the Saint's petition, and asked his bleſſing; at parting he ſaid with a deep ſigh, "This Gentleman, has trodden all the things of the world "under his feet for the love of God: and we, as if we had received our "Souls for nothing, are purſuing a world that flies from us; and "running after vanities and lyes that delude us; with danger of loſing our "precious Souls."

As to the reſt, the ſervant of God, in his pale and lean viſage diſcovered always a certain chearfulneſs and ſpiritual joy. His voice was ſweet, but low, by reaſon of his bodily weakneſs, and his continual application to ſinging Pſalms, in which he took much delight, and which he uſually performed with many tears. His words were animated with a divine fire, which breaking forth from his breaſt inflamed the ſouls of his hearers. His charity for the poor was unbounded; for whoſe relief he has ſometimes given away all the cattle and ſheep, belonging to his monaſtery; and of whom, by a divine miracle, he twice fed great numbers in the time of a famine with multiplied bread. He was diverſe times favoured with viſions and extaſies; wrought great miracles; and at length after having

having greatly propagated his order in *Scotland*; and refuſed for himſelf the Biſhoprick of St. *Andrews*; he gave up his ſoul to reſt, (tried and purified like gold in the furnace of a long and painful illneſs) *Auguſt* 3, *Anno* 1160, or as *Hoveden* writes *Anno* 1159. His body was buried with great honour in his own monaſtery; but the glory of his ſoul was manifeſted by divers viſions and miracles. He cured, ſays the writer of his acts in *Capgrave*, three ill of the dropſy; gave ſpeech to the dumb, and ſight to the blind; healed one of the ſtone, and another diſeaſed in the bowels; and delivered one that was poſſeſſed by the Devil: in fine, after he had been thirteen years dead, his body was found with the cloaths in which it was buried, entire and uncorrupted, much more like to one aſleep than to one dead.

Aug. 4. St. *LUGID*, or *MOLUA*, Abbot.

From *Uſhers*, Antiquities, *p.* 476, 488, 496, &c.

ST. *Lugid*, or *Molua*, whom St. *Bernard* calls *Luanus*, claims a place amongſt the moſt illuſtrious Saints of *Ireland*; and as ſuch is joined by the holy Abbot *Cummianus*, in his celebrated epiſtle to *Segenius* Abbot of *Hy*, with St. *Ailbee*, St. *Kiaran*, St. *Brendan*, and St. *Neſſan*, as one of the chief fathers of the churches of that Iſland. He was born in the ſixth century; and brought up under the diſcipline of St. *Comgall*, in his Abbey of *Benchor*: where, tho' he excelled in all virtues, he was particularly remarkable for his obedience; which God was pleaſed, according to the hiſtorians of his life, to reward with extraordinary miracles. He afterwards founded a great many monaſteries; to the number of one hundred (as St. *Bernard* was inform'd) the chiefeſt of which was that of * *Cluain-fearta*, in the province of *Leinſter*, ſome leagues diſtant from

* This *Cluain-fearta* was ſituated, according to the writer of the acts of St. *Molua*, on the borders of *Leinſter* and *Munſter*; between the countries of *Offory*, *Hele* and *Læſia*, or *Queen's County*.

the

the *Cluain-fearta* [*Clonfert*] of St. *Brendan*, in the province of *Connaught*: to theſe he gave a particular rule, which is ſaid to have been preſented by Abbot *Dagan*, to St. *Gregory the Great*, and to have been highly applauded by that holy Pope. On this account he holds a place amongſt the founders of religious orders, that flouriſh'd anciently in *Ireland*. One part of his rule was, that no woman ſhould ever come within his monaſtery; which was ſtrictly obſerved by his ſucceſſors; ſo that no one of that ſex durſt venture to come near them. The fame of his ſanctity and miracles drew great numbers of religious men from all parts of *Ireland*, to put themſelves under his diſcipline; ſo that his monaſtery became one of the moſt conſiderable in the Iſland, and a great town was built in its neighbourhood, called after him *Cluain-fearta Molua*; the name of *Cluain* ſignifying a hidden or retired place amongſt the rocks; and the word *fearta*, (which ſignifies *wonders* or *miracles*) being added to the name, on occaſion of the many miracles wrought there by the Saint in his life time, and by his interceſſion after his death. When he drew near his happy end he aſſembled his Diſciples, and powerfully exhorted them to a ſteady perſeverance in their holy undertaking: and in particular recommended to them recollection and ſilence, as a great means of religious perfection. He received the ſacred Viaticum at the hands of St. *Cronan*, who was come to viſit him, and departed to our Lord *Auguſt* the fourth, *Anno* 622.

Aug. 5. St. *OSWALD*, King and Martyr.

From St. *Bede*, in his third book of eccleſiaſtical hiſtory, *Cap.* 1, 2, *&c.*

ST. *Oſwald* was ſon of King *Ethelfrid*, the ſon of *Ethelric*, the ſon of *Ida*, the firſt founder of the *Northumbrian* Kingdom; extended from the river *Humber*, to the *Forth* or *Frith* of *Scotland*. Upon the death of his father *Ethelfrid*, (ſlain in battle by *Redwald*, King of the

East-Angles) and the ſucceſſion of *Edwin*, the ſon of *Alla*, to the throne of *Northumberland*, this young Prince, with his brethren *Eanfrid* and *Oſwi*, and many of the nobility, took ſhelter amongſt the *Scots*; where he had the happineſs of being inſtructed in the chriſtian faith, and received into the Church of God by Baptiſm. After King *Edwin* was ſlain by the united forces of *Cadwalla* the *Briton*, and *Penda* the *Mercian*, *Anno* 633, the baniſhed Princes returned home. Then *Eanfrid* the eldeſt brother of our Saint, and his kinſman *Oſric*, divided the kingdom between them; the latter ruling the province of * *Deira*, the former that of * *Bernicia*. Both theſe, as ſoon as they were ſeated on their thrones, renounced Chriſt, and returned to their paganiſh idolatry: and both in puniſhment of their apoſtaſy, in one year's time, fell into the hands of *Cadwalla*, and were ſlain by him. This *Britiſh* Prince, tho' by profeſſion a Chriſtian, was more cruel than a pagan; and ravaged in a moſt barbarous manner, the provinces of the *Northumbrians*, having no regard either to age, ſex or religion, and reſolving entirely to root out the whole race of the *Engliſh* from all the coaſts of *Britain*; without reſpect to the Chriſtianity, which many of them had embraced. And now for a whole year he had waſted and deſtroyed all before him; when the moſt chriſtian Prince *Oſwald*, after the death of his brother *Eanfrid*, gathering together a ſmall army; but confiding not in the arm of fleſh, but in the Lord of armies, met the tyrant's numerous forces, which he pretended to be invincible, and gave him a total overthrow, at a place called *Deniſ-burne*: where *Cadwalla* with a great part of his men were ſlain.

"THE place is ſhewn to this day, ſays our venerable hiſtorian, *l.* 3. *c.* 2. "and held in great veneration, where *Oſwald* before he engaged in this "battle, erected the ſign of the holy Croſs; and on his bended knees "beſought our Lord, that he would grant to his worſhippers, his heavenly "aſſiſtance in this their great diſtreſs. 'Tis moreover affirmed, that the "croſs being made in haſte, and the hole dug in which it was to be "fixed; he himſelf being fervent in faith took it, and put it into the

* The *Northumbrian* kingdom was divided into theſe two provinces; that of *Deira* was the more Southern, comprizing *Yorkſhire* and *Lancaſhire*. That of *Bernicia*, took in all that lay Northward, as far as the *Frith*.

"hole,

" hole, and there held it up with both his hands, till the ſoldiers throwing " in the earth, had faſtened it: which being done, he cried out, with " a loud voice to his whole army, *Let us all kneel down, and join in* " *prayer to the Almighty, living and true God; that in his mercy he would* " *defend us from our proud and furious enemy: For he knows we are en-* " *gaged in a juſt war for the ſafety of our nation.* All did as he com- " manded; and then at break of day advancing againſt the enemy, they " gained the victory according to the merit of their faith. In the place " where this prayer was made, innumerable miraculous cures are known " to have been wrought, in approbation and memory of the faith of " the King: for even to this day, many are accuſtomed to cut off ſmall " chips of the wood of that holy Croſs, and put them in water; which " they give to drink to men or cattle that are ſick, or ſprinkle them " with it; and they are preſently reſtored to health. The place in the " *Engliſh* tongue is called *Heavenfield*, which name it received of old " as a certain preſage of things to come; denoting that the *heavenly* " Trophy ſhould be there erected, a *heavenly* victory begun, and *heavenly* " miracles continue to this day." So far St. *Bede*, who goes on relating how the brethren of *Hagulſtad* or *Hexham* repairing thither yearly to offer up the ſacrifice of the holy oblation, on the anniverſary of this King, built a church in the ſame place; and how one of them, ſtill living, who had broken his arm, was wonderfully healed by ſome of the moſs of that Croſs.

WE muſt not here omit what St. *Adamnan* Abbot of *Hy*, relates in his life of St. *Columba*. *l.* 1. *c.* 1. with regard to this victory, *viz.* that the night before the engagement, St. *Columba* in a glorious viſion appeared to the King, ſleeping in his tent, aſſuring him from God both of victory, and of a happy reign: which when the King the next morning had declared to all the officers of his army, they were thereby exceedingly encouraged, and promiſed, together with all their ſoldiers, to believe in Chriſt, and receive Baptiſm, as ſoon as they ſhould return from the war: for as yet they were almoſt all of them *Pagans*. This account, ſays *Adamnan*, I had from our Abbot *Failbey*, my predeceſſor; who proteſted he had heard it from King *Oſwald*'s own mouth.

BUT to return to our venerable hiſtorian, he proceeds to acquaint us, *c.* 3, how this good Prince, as ſoon as by this victory he was ſettled in his kingdom, being deſirous that his whole nation ſhould partake of the grace of the chriſtian faith (of the efficacy of which they had ſo notable an experiment in their late victory) ſent to the ſuperiors of the *Scots*, amongſt whom in his baniſhment he had learnt his Chriſtianity, deſiring them to ſend him a Biſhop, for the inſtruction of his ſubjects in the faith of Chriſt. They ſent him St. *Aidan*, a Prelate every way qualified for that apoſtolick office. " The Biſhop coming to him, " ſays St. *Bede*, the King gave him a place for his epiſcopal See in the " Iſle of *Lindisfarne* [*Holy Iſland*] where he deſired it, ---- and humbly " and willingly hearkning to his admonitions in all things, applied himſelf with much diligence to build up, and dilate the church of Chriſt " in his dominions, where you might often have ſeen a moſt beautiful " ſcene; when the Biſhop being preaching, who was not perfect in the " *Engliſh* tongue, the King would interpret to his nobles and his ſervants " the heavenly word; for during his long baniſhment he had perfectly " learnt the language of the *Scots*. From that time many began daily to " come from the land of the *Scots* into *Britain*, to preach with great " devotion the word of faith to thoſe provinces of the *Engliſh*, over " which King *Oſwald* reigned, and ſuch as were Prieſts amongſt them, " adminiſtered to them that believed the grace of Baptiſm. Churches " then were built in ſeveral places; the people with joy flock'd to hear " the word of God; poſſeſſions and territories were given by the King's " bounty for eſtabliſhing monaſteries, and the *Engliſh* youth together " with their elders were inſtructed by *Scottiſh* maſters, in the obſervance " of regular diſcipline. For moſt of them that came to preach were " Monks; and ſuch was Biſhop *Aidan* himſelf, ſent from the iſland which " is called *Hii*: the monaſtery of which had for a long time the ſuperiority over almoſt all the monaſteries of the *Northern Scots*, and all " thoſe of the *Picts*; and had the direction of their people. That iſland " belongs to *Britain*, being only divided from it by a narrow ſea, but was " long ſince given by the *Picts* inhabiting that part of *Britain* to the " *Scottiſh* Monks, becauſe they had received the faith of Chriſt thro' their " preaching." So far St. *Bede*, *l.* 3. *c.* 3.

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" WHO adds in the ſixth chapter of the ſame book with relation to " King *Oſwald*, that this Prince being inſtructed, together with the na- " tion he governed, by the doctrine of St. *Aidan*, not only learnt to hope " for heavenly kingdoms, unknown to his progenitors, but alſo ob- " tained more earthly kingdoms than any one of his anceſtors, from that " one God who made both heaven and earth: for he had under his power " all the nations and provinces of *Britain*, which are divided amongſt the " four languages of the *Britons*, the *Picts*, the *Scots*, and the *Engliſh*. " [Hence St. *Adamnan* ſtiles him *Emperor of all Britain.*] Yet tho' he " was raiſed to this heighth of dominion, he was (which is wonderful " to relate) ever humble, ever charitable and bountiful to the poor and " ſtrangers. As an inſtance of this, it is related, that when he was ſitting " once at table with the aforeſaid Biſhop on *Eaſter-day*, and a ſilver diſh " was ſet before him full of royal dainties, they being juſt going to bleſs " the bread; his ſervant ſuddenly came in, to whom he had given the " charge of entertaining the poor, and told the King, that a very great " multitude of poor from all parts was ſitting without in the ſtreets, " begging an alms of his Majeſty: upon which he immediately ordered " the meat that was ſet before him to be carried to the poor, and the " ſilver diſh to be broke in pieces, and to be divided amongſt them. " Which the Biſhop ſeeing who ſat by him, delighted with ſuch an act " of piety, laying hold of his right hand he ſaid, *may this hand never* " *decay*. Which happened according to his wiſh and benediction: for " when he was ſlain in battle, and his arm and hand were cut off from " his body, it has come to paſs that hitherto they remain uncorrupt; and " are kept in a ſilver caſe in the royal caſtle of *Bebbaburgh* [now *Bam-* " *burgh* in *Northumberland*] in the church of St. *Peter*, and there ho- " nour'd by all with due veneration." So far St. *Bede*, who adds, that by this King's means the provinces of the *Deires* and the *Bernicians*, which till then had been at variance, were united in a laſting peace, and moulded into one people: and that it was fit the good King *Edwin* who was his uncle, and predeceſſor, ſhould have of his own ſtock ſo great an heir both of his religion and of his kingdom.

THIS

"THIS moſt chriſtian King, after a proſperous reign of eight years, was "killed, ſays the hiſtorian, *c.* 9, in a great battle, by that ſame *Pagan* "nation and *Pagan* King of the *Mercians* [*Penda*] by whom his pre- "deceſſor *Edwin* had been ſlain, at a place in the *Engliſh* tongue called "*Maſerfield* [now from him called *Oſweſtre* in *Shropſhire*] on the fifth "of *Auguſt* (*Anno* 642,) in the thirty eighth year of his age. How "great his faith in God, and the devotion of his ſoul were, appeared evi- "dently by miracles after his death. For in the place where he was killed "by the *Pagans*, fighting for his country, miraculous cures both of men "and cattle are frequent to this day. So that many have taken away the "very duſt of the place where his body fell, and put it in water, by which "they have brought great benefit to their ſick. This cuſtom has pre- "vailed to that degree, that the earth being by little and little carried "away, a hole has been there made as deep as a man's height. Nor is "it to be wondered that the ſick ſhould be healed in the place where "he died, who whilſt he was living never ceaſed to take care of the ſick "and the poor, to give them alms, and to aſſiſt them." St. *Bede* goes on, relating in this and the following chapter, ſome of the many miracles that were wrought in that place, or by the duſt of that place: then *c.* 11, he informs us how when his relicks were tranſlated by Queen *Oſfrida* his niece, wife to *Ethelred* King of the *Mercians*, to the monaſtery of *Bardney* [in *Lincolnſhire*] a pillar of light reaching up to heaven, was ſeen over them, all the night, by the whole province of *Lindſey*; and how the very duſt of the pavement, where the water had been pour'd out, with which his bones were waſhed, caſt out devils and cured diſeaſes, of which he gives a moſt remarkable inſtance.

THEN *cap.* 12. after giving an account of a boy cured of an ague at St. *Oſwald*'s tomb, he adds. "It is not to be admired that the prayers "of this King now reigning with our Lord ſhould be very effi- "cacious with him; ſince he, whilſt he was here governing his temporal "kingdom, was ſo intent to labour always and pray earneſtly for an eter- "nal kingdom. In ſhort, 'tis ſaid, that he very often continued in prayer "from the time of the *Matins* and *Lauds* till day light; and that by reaſon "of his frequent cuſtom of praying, or giving thanks to our Lord at all "times,

" times, where ever he was ſitting he would have his hands on his knees
" turned upwards towards heaven. 'Tis alſo publickly known, and even
" turned to a proverb, that he ended his life with a prayer in his mouth. For
" when ſurrounded with the arms of his enemies, he ſaw himſelf juſt upon
" the point of being ſlain, he made his prayer to the Lord for the ſouls of
" his army. Whence it is ſaid by way of a proverb, *O God be merciful*
" *to their ſouls, ſaid* Oſwald *when he fell.* His bones therefore were tran-
" ſlated and buried in the monaſtery we have mentioned: his head, with
" his hands, and arms cut off from the body, were by the command of
" the King [*Penda*] that ſlew him, ſet upon ſtakes; till his ſucceſſor
" *Oſwi*, coming there the following year with an army, took them away;
" and buried his head in the burying place of the church of *Lindisfarne*
" [from whence it was afterwards tranſlated to *Durham*] but his hands
" and arms in the royal town."

GOD was pleaſed by many other miracles to illuſtrate this Saint, at home and abroad, as our venerable hiſtorian relates, *c.* 13, & *l.* iv. *c.* 14. from the teſtimony of St. *Acca*; ſome of which, wrought in *Germany* this holy Prelate had learnt from that apoſtolick man St. *Willibrord*; another wrought in *Ireland*, he himſelf was eye-witneſs of, when a young libertine was recovered from the confines of death, upon promiſing a converſion of life, and drinking, with faith, ſome water in which had been put a chip of the ſtake where the *Pagans* had fixed St. *Oſwald*'s head; another wrought in *Suſſex* he learnt from the Monks of *Selſey*; where our Lord put a ſtop to a raging peſtilence, by the interceſſion of this ſame Saint. So that the feſtivity of this holy King and ſoldier of Chriſt, began, as the hiſtorian informs us *l.* iv. *c.* 14., to be yearly obſerved as well in that monaſtery of *Selſey*, as in many other places. Divers churches have ſince been dedicated in his name; and he has a place on this day both in the *Roman* Martyrology, and in the *Sarum* office.

ST. *Oſwald* had for his ſucceſſor in the kingdom his brother *Oſwi*, who, after having ſuffered much from the *Pagan Penda*'s inroads and devaſtations of his provinces, and fought in vain to purchaſe peace of the tyrant by great offers and promiſes, had recourſe to God, for his deliverance; binding himſelf by vow, that if God granted him victory, he would give

give up his daughter *Elfleda* (then a child of one year old) to be conſecrated to our Lord, in perpetual virginity, and beſtow twelve manours for the building of monaſteries. This done, confiding in God, with a very ſmall army he preſented battle to the Barbarian, whoſe forces are ſaid to have been thirty times the number, and gave him a total overthrow. Almoſt all the commanders of his thirty legions were ſlain, together with *Edilbere* King of the *Eaſt-Angles*, who was on his ſide; and *Penda* himſelf, who had killed five religious chriſtian Kings (viz. *Edwin*, *Oſwald*, *Sigibert*, *Egric*, and *Annas*) met at length with his reward.

Aug. 5. St. *THOMAS* of *Dover*, Martyr.

From his acts in *Capgrave*, &c.

ST. *Thomas*, who ſuffered on this day, *Anno* 1295, was noted for the innocence and purity of his converſation from his very infancy. He was brought up from a child, in the *Benedictin* monaſtery of St. *Martin*'s in *Dover*, in the regular exerciſes of a monaſtick life; and was now come to a venerable old age; having always been remarkable for piety, modeſty and other religious virtues. When the *French* took and plundered *Dover*, in the days of King *Edward* the firſt, the ſoldiers ruſhing into his monaſtery, found him there ſitting in the *Dormitory*; for he had refuſed before to leave the houſe, and ſave himſelf by flight. They ſought therefore both by flatteries, and by threats, to induce him to diſcover the ſacred veſſels and precious veſtments of the church: but he would by no means conſent; but on the contrary, with a chriſtian liberty upbraided them with their ſacrileges, and other wickedneſſes: upon which in a rage they killed him with their ſwords. Our hiſtorians aſſure us God was pleaſed to give teſtimony to his innocence and ſanctity by many miracles. "After his deceaſe, ſays *Capgrave* (who lived not far off) two brothers, "one of whom was exceedingly tortured with pains in his bowels, the

"other

" other had his hand contracted in ſuch manner as to be quite unfit for any
" work, viſiting the tomb of the man of God, recovered of their illneſſes.
" He cured moreover, one that was frenetick; gave ſight to four that were
" blind; reſtored hearing to one that was deaf; and the uſe of their hands
" and feet to two that were entirely diſabled; his prayers were found
" effectual in aſſwaging ſtorms, and bringing ſhips ſafe back to their wiſh'd
" for havens; and to paſs over divers other cures of various diſeaſes, he
" reſtored life to five that were dead." So he.

Aug. 7. St. *BOISIL*, Confeſſor.

From St *Bede*, *L.* iv. *Hiſtor. c.* 27. and in the life of St. *Cuthbert.*

BOISIL was a Monk of the monaſtery of *Mailros* [on the river *Tweed*] in the time of the primitive fervour of our *Engliſh Saxon* church. He was, in all appearance, one of thoſe *Engliſh* youths that were trained up by St. *Aidan* and his *Scottiſh* or *Iriſh* aſſociates, in chriſtian piety and monaſtick diſcipline; in both of which he became ſo great a proficient, as not only to be judged worthy of the prieſtly degree, and of the office of *Præpoſitus* or *Prior* of his monaſtery, but alſo to be famed all over the country for his rare and excellent virtues: inſomuch, that the chief motive that determined St. *Cuthbert* to make choice of the monaſtery of *Mailros*, rather than that of *Lindisfarne*, for the place in which he would learn the ſcience of the Saints, was becauſe, tho' the latter wanted not great maſters in this kind, yet no one was thought ſo perfect therein as the Prior of *Mailros*, as we learn from St. *Bede* in the life of St. *Cuthbert*, *c.* 6. who in the ſame place calls St. *Boiſil*, a man of *ſublime virtues*; and *l.* iv. *Hiſtor. c.* 27, *a man of great virtues and of a prophetick ſpirit*; *to whoſe direction*, ſays he, Cuthbert *humbly ſubjecting himſelf, received from him both the knowledge of the holy ſcriptures, and the examples of* all *good-works.* We

may judge of the excellence of the maſter from the perfection to which the ſcholar attained, under his diſcipline; who was uſed afterwards to ſpeak of our Saint, as of an extraordinary man, and one highly favoured with the grace of prophecy. St. *Bede* relates ſeveral inſtances of his ſpirit in this kind: as when at the firſt ſight of St. *Cuthbert*, he ſaid to the ſtanders by, *Behold a ſervant of God*; and afterwards foretold all that ſhould happen to the ſame St. *Cuthbert* in the ſequel of his life. As alſo when he foretold three years before-hand the great peſtilence of 664, and that he himſelf ſhould die of it; but *Eata* the Abbot ſhould out live it, and die of a dyſentery.

BUT let us hear St. *Bede*, in St. *Cuthbert*'s life *c.* 8, ſpeaking of theſe things, and withal of the happy end of this holy man. "The champion of "Chriſt [*Cuthbert*, returning from *Rippon* to *Mailros*] by change of place, "no way changed his mind from the reſolution of the heavenly warfare "he had undertaken; but with the greateſt diligence, according to what "he had before been accuſtomed to do, attended both to the words and "actions of bleſſed *Boiſil*. At which time he was taken with the peſtilen-"tial diſeaſe, of which great numbers died throughout all *Britain*, &c. "whom when the ſervant of God *Boiſil* ſaw recovered from his illneſs, "he ſaid to him, thou ſeeſt, brother, thou art now delivered from the "diſeaſe, under which thou didſt labour; and I tell thee, thou ſhallſt no "more be touched with it, nor die at this time: at the ſame time I ad-"moniſh thee, as my death is near at hand, not to neglect to learn ſome-"thing of me, as long as I ſhall be able to teach; which will be no more "than ſeven days----And what, ſaid *Cuthbert*, will be beſt for me to read, "which may be finiſhed in ſeven days? The Goſpel of St. *John*, ſaid he, "-----which we may in that time read over, and confer upon as much as "ſhall be neceſſary-----for they only ſought therein the ſincerity of faith "working thro' love, and not the treating of profound queſtions. Having "therefore accompliſhed the reading in ſeven days, the man of God *Boiſil*, "being attacked by the aforeſaid diſeaſe, came to his laſt day, which "having paſſed over with great joy, he entered into the happineſs of light "eternal. 'Tis ſaid, that in theſe ſeven days, he told *Cuthbert* all the "things that were to befall him, for he was, as I have ſaid, a prophetick

"man

" man, and one of wonderful ſanctity. He foretold to his Abbot *Eata*, " three years before-hand, the coming of that raging peſtilence; nor did " he conceal from him that he ſhould die of it, but that the Abbot ſhould " not die of the peſtilence; but rather of that diſeaſe, which the phyſicians " call a dyſentery, as it afterwards happened. He alſo ſignified to *Cuthbert* " amongſt other things, that he ſhould be ordained a Biſhop, *&c.*" So far St. *Bede*: who alſo informs us *c.* 9, that it was his cuſtom during life, not only to labour in bringing his religious by word and example to the perfection of their calling, but likewiſe to make frequent excurſions amongſt the villages, to inſtruct and preach to the poor; and bring ſtraying ſouls into the paths of truth and life. We learn alſo from the ſame hiſtorian *l.* v. *c.* 10. how he twice appeared after death to one of his Diſciples with a meſſage from God to St. *Egbert*, to ſend him to convert the Monks of St. *Columba* to the right obſervance of the feaſt of *Eaſter*. His body was long after his death [*Anno* 1030] tranſlated to *Durham*, and depoſited near that of his Diſciple St. *Cuthbert*.

Aug. 8. St. *COLMAN*, Biſhop.

From St. *Bede*, *L.* iii. *c.* 25, 26, and *L.* iv. *c.* 4.

THERE were many *Iriſh* Saints of the name of *Colman*. He whom we commemorate this day, was the third Biſhop of *Lindiſfarne*, after St. *Aidan* and St. *Finan*, ſent to the northern *Engliſh*, from the famous monaſtery of the *Iſle of Hii*, *Anno* 661. He adminiſtered this church three years with great prudence and ſanctity; blameleſs in all reſpects, only that he adhered to the cuſtom of his country, in the undue celebrating of *Eaſter*. This occaſioned the famous ſynod, or rather conference, at *Streneſhalch*, *Anno* 664: in which St. *Wilfrid*, diſputing in favour of the canonical *Eaſter*, prevailed; and brought King *Oſwi*, with all the reſt of the *Engliſh* nation, to a conformity with the reſt of the Catholick

Church in the celebration of this feaſt. Upon this St. *Colman*, unwilling to do any thing raſhly, without conſulting his own People, quietly yielded up his Biſhop's See, and went back to the land of the *Scots*, to confer with them what was to be done. But let us hear what remains of his hiſtory, from St. *Bede*, *l.* 3. *c.* 26, who, tho' a zealous adverſary of the *Scottiſh* obſervance of *Eaſter*, writes in ſuch manner of our Saint, as to give us a great idea of his virtues.

" *Colman*, ſays he, returning into his own country, the ſervant of Chriſt, " *Tuda* was made Biſhop of the *Northumbrians* in his place, who was " inſtructed and ordained Biſhop amongſt the ſouthern *Scots* [inhabiting " *Munſter*] having the crown of his eccleſiaſtical tonſure, and obſerving " the catholick rule of *Eaſter*, according to the cuſtom of that Province. " He was a good and religious man, but held the Biſhoprick a very ſhort " time. For he came out of *Scotia* whilſt *Colman* was yet Biſhop; and " diligently taught all men, both by word and work, thoſe things that " appertain to faith and truth. As to the brethren, who choſe to remain " in the church of *Lindisfarne*, when the *Scots* departed, that moſt reve- " rend, and moſt meek man *Eata*, who was Abbot in the monaſtery of " *Mailros*, was appointed their Superior: which, they ſay, *Colman* being " upon his departure, requeſted and obtain'd of King *Oſwi*: for as much " as this *Eata* was one of *Aidan*'s twelve youths of the *Engliſh* nation, " whom he received, when he was firſt made Biſhop, to be inſtructed in " Chriſt. For the King much loved that Biſhop *Colman*, on account of " his ſingular diſcretion. This is that *Eata*, who not long after was made " Biſhop of the ſame church of *Lindisfarne*. *Colman* returning home took " with him part of the bones of the moſt reverend father *Aidan*, and left " the other part in the church where he had preſided, ordering them to " be interred in the chancel. The place he governed teſtified how great " was his parcimony and continence, as well as that of his two pre- " deceſſors; for when they went away, beſides the church, few other " buildings were there found; that is, no more than were juſt abſolutely " neceſſary for civil converſation. They had no money or other ſubſtance " but cattle: for if they received any money of the rich, they immediately " gave it to the poor. Neither had they any occaſion to gather money

" or

" or provide houſes for entertaining the great ones of the world, who " never came to church but only to their prayers, and to hear the word " of God: the King himſelf, when occaſion called him thither, went only " accompanied with five or ſix ſervants, and as ſoon as he had finiſhed his " prayers in the church, immediately departed. But if they happened to " take a meal there at any time, they contented themſelves with the plain " and daily food of the brethren, and required no more. For the whole " ſolicitude of thoſe teachers at that time was to ſerve God, not the world; " all their care was to cultivate the heart not to ſatisfy the belly. For this " reaſon the habit of religion was at that time in great veneration; ſo that " whereſoever a Clergyman or Monk came, he was received by all with joy " as a ſervant of God: and even when any one was travelling on his way, " they would run up to him, and bowing down would be glad to be " ſigned by his hand, or bleſſed by his mouth. They alſo gave diligent " attention to the words of exhortation they heard from any ſuch: and " on the *Sundays* flockt with great eagerneſs to the churches or monaſteries, " not to feed their bodies but to hear the word of God. And if any Prieſt " happened to come into a village, the inhabitants preſently gathering toge- " ther, were ſolicitous to hear from him the word of Life: nor did the " Prieſts or other Eccleſiaſticks frequent the villages on any other account, " but to preach, baptize, viſit the ſick, and in a word, to take care of " ſouls. And ſo free were they from any degree of the plague of avarice; " that no one would receive lands or poſſeſſions for building monaſteries, " unleſs compelled to it by the ſecular power." Such is the aimable character, our hiſtorian gives of *Colman* and the Clergy of his time.

BUT let us hear what he further relates of this holy Prelate, *l.* iv. *c.* 4. " *Colman*, ſays he, leaving *Britain* took with him the *Scots*, whom he " had gathered together in the *Iſle of Lindisfarne*, and about thirty of " the *Engliſh* nation, all inſtructed in a monaſtick life. And leaving ſome " brethren in his church, went firſt to the *Iſle of Hii*, from whence he " had been ſent to preach the word to the *Engliſh*. From thence he re- " tired to a ſmall iſland, which lies out at ſea, on the weſt of *Ire-* " *land*, and is called in the *Scottiſh* tongue *Iny's-bo-finde*, or the *Iſle of the* " *white Heifer*. Arriving here he built a monaſtery; in which he

" placed

" placed the religious of both nations whom he had brought with him. " But they not agreeing well together ------*Colman* ſought to remove " this diſſenſion; and travelling about far and near, found a place in " the *Iſland of Ireland*, proper for a monaſtery, called in the *Scottiſh* " tongue, *Mageo (Mayo)*; where he bought a ſmall ſpot of ground, for " a monaſtery, of the Lord of that territory; with this condition added, " that the Monks reſiding there ſhould pray for him who furniſhed " the place. This monaſtery he preſently built with the help of that " ſame Lord, and of all the neighbours; and placed the *Engliſh* " there, leaving the *Scots* in the iſland before-mentioned. Which mona- " ſtery is to this day poſſeſſed by *Engliſh* inhabitants, and from ſmall " beginnings is grown up to be very conſiderable, and is uſually called " *Mageo*; and all now being brought over to better inſtitutes, it contains " at preſent an egregious ſwarm of Monks, who being gathered there " from the province of the *Engliſh*, live in great continency and ſincerity, " by the labour of their hands, under a rule and a canonical Abbot, after " the example of the venerable fathers." So far St. *Bede*. This monaſtery of *Mayo*, became afterwards a Biſhop's See (now united to the Archbiſhoprick of *Tuam*) and was ſo noted for the ſanctity of its inhabitants, that in the time of St. *Cormac* and St. *Adamnan*, it is ſaid to have been the dwelling of one hundred *Saxon*, i. e. *Engliſh* Saints. See *Uſher*'s *antiquities*, p. 499.

ST. *Colman* repoſed in our Lord, according to the *Ulſter annals*, *Anno* 676.

Aug. 10. St. *BLAN*, or *BLAAN*, Biſhop.

From the *Aberdeen* breviary.

BLAN or *Blaan*, illuſtrious amongſt the *Scottiſh* Saints, was born in the *Iſle of Bute*: in his youth he went over to *Ireland* for his education in piety and learning, and remained there ſeven years under the diſcipline

diſcipline of moſt holy maſters. At his return into *Scotland*, he entered himſelf amongſt the *Scottiſh* Religious, called *Culdees*, or worſhippers of God, famous in thoſe days for their ſanctity. With whom he behaved in ſo holy a manner, as to be choſen their Abbot or Superior; and afterwards judged worthy to be promoted to the epiſcopal dignity. Being conſecrated Biſhop he remitted nothing of his former way of Life, but ſtill continued to live in the midſt of his Religious, as one of them, in all the exerciſes of regular diſcipline; at length he moſt holily and moſt happily ended his days amongſt them, in the time of King *Kenneth* the third, in the tenth century. His convent was afterwards erected into a Biſhop's See, from him called *Dumblain*; the cathedral of which is dedicated to God in his name: and he was honoured of old as patron of that whole dioceſe.

Aug. 13. St. *WIGBERT*, Abbot.

From his life by *Lupus Servatus*, Abbot of *Ferriere*.

ST. *Wigbert* was by birth an *Engliſh Saxon* (moſt probably of the province of the *Geviſſi* or *Weſt Saxons*) of a noble extraction; but far more noble for his virtue than his blood. From his childhood, ſays my author, who publiſhed his life, *Anno* 836. "he ſhone forth with ſo great "probity of manners, that it was even then apparent that he would ar"rive at ſomething very great, and above the common meaſure of virtue." He was diligently inſtructed in the ſacred letters (probably in ſome of the monaſteries of the *Weſt Saxon* kingdom) and was already highly eſteemed, and in great veneration for his many excellent endowments whilſt he was as yet in his own country; when the fame of his virtues reaching the ears of his countryman St. *Boniface*, the Apoſtle of *Germany*, this holy man invited him over into thoſe parts, to aſſiſt him in his apoſtolick labours. In what manner he was received by St. *Boniface*, and with what fruit he began to labour here; may be gathered from the Epiſtle, he wrote ſome time

time after, to the Monks of *Glaſtenbury*, extant amongſt the Epiſtles of St. *Boniface* (*numero* 55) and worthy to be here recorded.

" To his holy maſters, the fathers and brethren beloved in Chriſt, " reſiding in the monaſtery of *Gleſtingaburg*. *Wiethbert* Prieſt, the hum- " ble ſervant of you all, and of all the ſervants of God, greeting in the " Lord. Bleſſed be God, who *wills that all men ſhould be ſaved, and* " *ſhould come to the knowledge of the truth.* (1. *Tim.* 2.) who alſo by his " will has directed our journey proſperouſly, over the ſea, and thro' the " dangers of this world, into theſe provinces, that is into the confines of " the *Pagans*, the *Heſſians* and *Saxons*; not having regard to any merit " of ours, but to your permiſſion and prayers; and his own mercy. You " know, brethren, that no diſtance of countries can ſeparate thoſe who " are united in the bonds of charity: therefore I have ſtill with me your " fraternities and reverences; and a ſhare in your prayers to God. I deſire " alſo to acquaint you, my beloved, that our Archbiſhop *Boniface*, no " ſooner heard of our coming, but he vouchſafed in perſon to come out " a long way to meet us, and received us exceeding kindly. And now " believe me, my deareſt brethren, our labour is not without fruit in the " Lord, which will be for your reward. For the almighty God thro' " his own mercy, and your merits, affords us a good ſufficiency of work: " tho' at the ſame time 'tis very dangerous, and every way laborious, to " live in hunger and thirſt, and cold, in the midſt of the inroads of " *Pagans*. Therefore I beg of you to pray earneſtly, that God would " put his words in our mouth, and grant us perſeverance in his work, " and that we may bring forth fruit. Farewell in our Lord. Salute " the brethren all round about you, particularly the Abbot *Ingeld*, and " our congregation: and acquaint my mother *Tettan* [Abbeſs of *Win-* " *born*] and her congregation, with my proſperous journey. I earneſtly " beg of you all in common to pray heartily for me, as I pray for you: " and I beſeech the divine clemency to defend your holineſſes, in the ex- " ercife of this charity to us."

SOME time after our Saint's arrival in *Germany*, St. *Boniface* gave him the charge of his Abbey of *Frideſlar* or *Fritzlar*; judging none more proper than he to inſtruct his new converted *Germans* in the ſacred inſtitutes

of

of a monaſtick life; and by that means to propagate the more eaſily and to eſtabliſh upon a more ſolid foundation the kingdom of Chriſt in thoſe provinces. Here St. *Wigbert* trained up many holy ſouls in religious perfection; which from this monaſtery was propagated to divers others: amongſt theſe his Diſciples are numbered, St. *Sturmis* firſt Abbot of *Fulda*, and St. *Megingand* ſucceſſor of St. *Burchard* in the See of *Wurtzbourg*. And now St. *Boniface*, ſeeing the monaſtery of *Fritzlar* ſufficiently grounded; where the Diſciples of our Saint, by following his doctrine and example, were already fit to be maſters; that ſo great a light might not be confined to one only houſe, tranſlated him to the monaſtery of *Ortdorff*; where by the ſame methods as he had uſed before at *Fritzlar*, he brought the brethren of that community alſo, to walk after him by large ſteps in the happy way that leads to life. After having employed ſome years at *Ortdorff* with great fruit, being now old and infirm, he earneſtly asked, and obtained of St. *Boniface*, leave to return to his former monaſtery; there to end his days in peace, diſcharged from the heavy burthen of ſuperiority. Here notwithſtanding his infirmities and age, he ſeem'd, forgetting all his paſt labours, to enter as it were a freſh upon his noviceſhip; ſuch was the fervour of his devotion, and ſuch his exerciſes of mortification. He faſted much; his prayer and meditation on the divine law was continual; he ſuffered not his ſilence to be interrupted by any ſuperfluous word: when charity called him out of the monaſtery to hear the confeſſions of the ſick, and apply proper medicines to their ſouls, in which he had a great talent, he took no notice of the ſalutations of thoſe he met with, nor would enter into converſation with any perſons, but as far as might be neceſſary for the welfare of their ſouls: after which he made what haſte he could back to his cell. At length having been tried and purified by a long and painful illneſs, he departed to our Lord on the thirteenth of *Auguſt* (*Anno* 747) God was pleaſed to favour him, during life, with the ſpirit of propheſy; and to honour him after death by many illuſtrious miracles. His body was firſt depoſited in his monaſtery of *Fritzlar*; afterwards was tranſlated to *Buriburg*; and from thence by St. *Lullus*, ſucceſſor of St. *Boniface* in the See of *Mentz*, to the monaſtery of *Hirſfeld*: in all which places it was

illuſtrated by miracles. *Rabanus Maurus* the ſixth Archbiſhop of *Mentz* dedicated a church in his honour, *Anno* 850: and his name occurs this day in the *Roman* Martyrology.

THERE was alſo another *Engliſh* Saint of the name of *Wigbert*, of whom we have treated in the life of St. *Egbert*, *April* the twenty fourth.

Aug. 14. St. *WERENFRID*, Prieſt and Confeſſor.

From his life in *Surius*, out of a moſt ancient manuſcript of the church of *Utrecht*.

ST. *Werenfrid* was an *Engliſhman* by birth (probably of the kingdom of the *Northumbers*) and one of thoſe who, for greater improvement in the ſcience of the Saints, forſaking country, friends, and all other things of this world, paſſed over into *Ireland*, and there devoted himſelf to God in ſolitude and recollection. For he is generally affirmed, to have been one of thoſe twelve apoſtolical men, of the *Engliſh* nation, who with St. *Willebrord* at their head, were ſent out of *Ireland* by St. *Egbert*, to carry the word of life to the *Friſons*, *Saxons* and other infidels of *Germany*. But whatever the time was of his going abroad, which is not ſo clear; certain it is, he was one of thoſe preachers of the Goſpel to whom the *Netherlands*, under God, ſtand principaly indebted for their chriſtianity. He particularly planted the faith and church of Chriſt, in the *Iſle of Batavia* [*Betuwe*] and converted the inhabitants of *Medemblick*, *Duroſtadt*, *Elſt*, and *Weſterwort*. His admirable virtues contributed not a little to the great ſucceſs of his labours in gaining Souls to Chriſt: for as the writer of his acts aſſures us, " 'tis impoſſible to expreſs how rich he was in all good-" works; how careful in adminiſtring comfort to the afflicted; how in-

" comparable

" comparable in his humility, how exemplar in his charity to the poor;
" how aſſiduous in his watching; how rigorous in his faſting; how
" diligent in prayer; excelling in chaſtity; and conſpicuous for all good
" qualities." He went, in a good old age, to receive of our Lord the reward of his labours, ſome time in the eighth century. His body was interred at *Elſt*, where there was formerly a collegiate church dedicated to God in his name; which was much frequented on occaſion of his miracles. His feaſt is kept as a double in the dioceſe of *Utrecht*, on the twenty ſeventh of this month: but the fourteenth was the day of his deceaſe.

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ON the fifteenth of *Auguſt* I find marked the feſtivity of St. *Kertennus* or *Maccarthennus*, a Diſciple, and individual companion of St. *Patrick*, as well in his peregrination in *Italy*, as in his apoſtolick labours in *Ireland*. He is ſaid in his acts (which contain little elſe but prodigies) to have been of the noble *Aradean* race, and both Abbot, and firſt Biſhop of the Church of *Clogher* in *Ulſter*; where his memory is ſtill in great veneration. He departed this life according to *Uſher*'s *antiquities* (p. 445) on the twenty fourth of *March*, *Anno* 506, and was ſucceeded by St. *Tigernake*.

ON the ſeventeenth of *Auguſt* is commemorated St. *Jeron* or *Hieron*, Prieſt, a *Scot* by nation and a preacher in *Holland*; who at the time of the inroads of the *Danes* and *Normans* in the ninth century, was martyred by thoſe Pagans at *Nordwiick* in that country. His body was afterwards tranſlated by *Theodorick* II. Earl of *Holland*, to the Abbey of St. *Adalbert* at *Egmont*.

Auguſt 18. St. *HELEN*, Empreſs.

From *Euſebius*, in his life of *Conſtantine* her ſon; and other ancient church hiſtorians.

OUR Iſland has too good a title to the birth of this holy Empreſs, by immemorial poſſeſſion and ancient tradition, aſſerted by all our own hiſtorians, and allowed of by the moſt learned *Baronius*, and innumerable other writers of all parts of Chriſtendom, not to give her a place amongſt our *Britiſh* Saints. She was born towards the middle of the third century; as ſome ſay, at *York* (where there is an ancient church dedicated in her honour;) as others affirm at *London* (the walls of which city ſhe is ſaid to have built, where divers of her medals have been found) or as others will have it, at *Colcheſter*, ſaid to have taken its name from her father *Coel*, a *Britiſh* Prince. Her excellent endowments, both of body and mind, recommended her ſo far to *Conſtantius Chlorus*, afterwards Emperor, that he took her to wife; to whom ſhe brought forth the great *Conſtantine*, about the year 274. The ancient and learned *Theodoret*, (*l.* 1. *Hiſtor. Ec. c.* 17.) tells us, ſhe brought up this her ſon in chriſtian piety: But *Euſebius* (*l.* 1. *c.* 47.) in his life of *Conſtantine*, ſeems rather to affirm ſhe was not herſelf a Chriſtian, till after the converſion of this Emperor; which God was pleaſed miraculouſly to bring about in the manner thus related by the ſame hiſtorian, who declares he had heard it from *Conſtantine*'s own mouth, under the atteſtation of a ſolemn oath.

THIS Prince preparing himſelf for his expedition againſt the tyrant *Maxentius*, was marching in the open field with his whole army, when he ſaw, a little after noon, a Croſs of moſt reſplendent light, above the ſun, with this inſcription, *By this overcome*, which was alſo ſeen by all his troops, to both his and their great aſtoniſhment. The following night the

Lord

Lord Jeſus appeared to him in his ſleep, with the ſame ſign of the Croſs, which he had ſeen in the heaven, and ordered him to make the likeneſs of it, to be uſed as a ſtandard againſt his enemies. He obeyed and made on this occaſion the famous *Labarum*, that was carried before him in all his battels, and was ever followed by victory. Thus was this great Emperor finally determined to embrace the faith of a crucified God, and to glory in his Croſs; as he publickly profeſſed when after the death of *Maxentius*, he cauſed his own ſtatue to be erected in *Rome*, with the Croſs in his hand, and an inſcription implying, that by this *ſaving ſign*, he had delivered the city from tyranny and ſlavery. His mother *Helen* (whom at his firſt acceſſion to the Empire he had called to his court, and declared *Auguſta* or Empreſs) if ſhe was not before-hand with him, was certainly not long behind in embracing the Chriſtian faith, and ſolid piety; which improved in ſuch manner her natural talents of wit, courage and magnificence, as to make her a moſt perfect pattern of virtue, moſt worthy of the imitation of Princes and great ones. She became not only a Chriſtian, but a moſt fervent Chriſtian: inſomuch that *Rufinus* (*l.* 10. *c.* 7.) aſſures us, her faith and zeal for religion and godlineſs was incomparable; which alſo, according to St. *Gregory the Great*, (*l.* 9. *Epiſt. c.* 9.) ſhe enkindled in the hearts of the *Romans*.

HER piety particularly ſhewed it ſelf in the *Holy Land*; to which ſhe took a journey by divine inſtinct, to honour the places ſanctified by the myſteries of our redemption. Theſe had been prophaned by the Infidels, who had built a temple of *Venus*, in the very place where our Lord ſuffered on mount *Calvary*, had erected a ſtatue of *Jupiter* over his ſepulcher, and a temple of *Adonis* at the place of his birth, at *Bethlehem*: all theſe the good Empreſs demoliſhed; and in their ſtead built thoſe moſt noble chriſtian churches of the holy ſepulcher, or of the croſs and reſurrection; of our Lord's Nativity at *Bethlehem*, and of his Aſcenſion on mount *Olivet*; in the building of which laſt it was moſt remarkable, that the place from whence our Lord aſcended to Heaven (where he left his laſt footſteps) which was in the middle of the church, could never be paved, nor that part of the roof which correſponded to it above, ever be covered.

BUT

BUT we muſt not here forget what all antiquity has celebrated as the moſt glorious of St. *Helen*'s atchievements in the *Holy Land*; which was the diſcovery ſhe there made of the Croſs of Chriſt. This bleſſed inſtrument of our redemption had lain long concealed and buried deep in the ground, in the place where our Lord was crucified; and no one now living could give the Empreſs, who earneſtly deſired to find it, any tidings of it: till at length, having ſought it in vain in all parts of *Jeruſalem*, ſhe was moved by a divine inſpiration to dig for it in the place where ſhe had demoliſhed the temple of *Venus*; in which at laſt ſhe diſcovered the grotto of the ſepulcher, and not far off three croſſes, with the title which had been fixed to the croſs of our Lord, and the nails which had pierced his ſacred hands and feet. But as the title was found apart, and it remained ſtill doubtful which of the three was the croſs of Chriſt, St. *Macarius*, then Biſhop of *Jeruſalem*, propoſed they ſhould be applied to a principal lady of the city that was dangerouſly ſick; which being done, in the preſence of St. *Helen* and many others, and the two firſt doing her no ſervice, at the touch of the third ſhe was ſuddenly and perfectly cured. The like experiment was alſo tried, according to St. *Paulin*, St. *Sulpicius Severus*, and *Sozomenus*, upon a dead body, which by the touch of the Croſs of Chriſt was reſtored to life.

THE pious Empreſs tranſported with joy at the finding of this treaſure, (the Invention of which the Church of God honours with a yearly ſolemnity on the third of *May*) claim'd one part for herſelf, which ſhe afterwards carried to her ſon *Conſtantine*, together with the nails by which our Saviour was crucified: the other part ſhe incloſed in a caſe of ſilver, and depoſited in the church of *Jeruſalem*, where it was kept with great veneration, and viſited by pious Chriſtians from all parts of the world. Many deſired and obtained pieces of this ſacred wood, which they religiouſly kept and juſtly eſteemed, above all gold and precious ſtones: and ſo general was this devotion, that when St. *Cyril* of *Jeruſalem*, wrote his *Catecheſes* (about twenty five years after the finding of the Croſs) theſe pieces were already ſpread through the whole world; and this as St. *Paulinus* affirms (*Epiſt.* 11.) without any diminution of the body of the

the Croſs, which ſeemed, as it were to grow, to ſatisfy the deſires and wiſhes of that infinity of people, who were eager to be partakers of it.

BUT to return to St. *Helen*, ſhe was not more remarkable for her piety and devotion to the holy places, and her royal magnificence in building churches, than ſhe was for her humility; ſhe appeared publickly in the churches in a dreſs beſeeming chriſtian modeſty, and took her place amongſt thoſe of her ſex, without affecting any ſingularity. She behaved humbly with regard to all, but more particularly to religious men, and to ſacred virgins; of theſe ſhe invited a great number to dinner, when ſhe was at *Jeruſalem*, and waited upon them herſelf in perſon whilſt they were at table, preferring the honour of ſerving theſe ſpouſes of Chriſt, before that of ruling the Empire of the world. All the countries and cities through which ſhe paſſed, experienced her munificence and liberality; the poor eſpecially, who every where were made partakers of her charity; ſome by receiving money of her, others cloaths; whilſt others were diſcharged by her from their priſons, or delivered from the mines to which they were condemned, or called home from their baniſhments. And as ſhe uſually viſited the churches where-ever ſhe came; ſo ſhe never failed to make them alſo rich preſents.

AND now having attained to the age of almoſt eighty years, perfectly whole and ſound in body and mind, and ſhew'd in her life what fruits even to a hundred fold, the ſeed of the divine word produces in a proper ſoil: ſhe was at length overtaken with ſickneſs; ſome time after her return from the *Holy Land*. On this occaſion, finding herſelf called to a better life, ſhe gave excellent inſtructions to her ſon, with regard to his own comportment and the government of his ſubjects: exhorting him in particular to practiſe all virtue, yet ſo as not to be proud of it, but ever to ſerve God with fear and trembling. She met death full of peace and joy; expiring in the arms of her ſon; and was buried by him at *Rome*, in a tomb of *Porphyry*, about the year 328.

ON the eighteenth of *Auguſt* is alſo commemorated in the *Scottiſh* breviaries, St. *Evan* or *Inan* Confeſſor, who flouriſh'd in the ninth century, under King *Kenneth* the firſt (whom others call the ſecond) and was in great eſteem and authority with him, by reaſon of his ſanctity. He reſided

at

at *Irvine*; and there repoſed in our Lord, *Auguſt* the eighteenth, *Anno* 839. *Dempſter* ſays, he was a Hermite: but this writer is of ſmall authority. On the ſame day, *Anno* 586, St. *Dega* ſurnamed *Mac-Cayrill*, a holy Biſhop and Confeſſor in *Ireland* departed alſo to our Lord: of whom we know few other particulars: for his life written by one of his countrymen is but modern, and full of nothing but prodigies.

Aug. 19. St. *CLITANC*, King and Martyr.

From his acts in *Capgrave*, *Dugdale*'s *Monaſticon*, *Vol.* 3. &c.

CLITANC or *Clitauc*, ſon of *Clitguin*, Prince of *Southwales*, governed his kingdom in peace and juſtice, and was worthily beloved by all good people for his virtues and admirable endowments, both of mind and body. He was a great lover of chaſtity, and choſe to live a ſingle life, that he might ſerve God with greater purity and leſs diſtractions. A noble lady, young and beautiful, was in love with him; ſo far as to declare ſhe would never marry any other. One of the courtiers, who had made ſuit to her, and was refuſed for *Clitanc*'s ſake, was reſolved to remove him out of the way: in conſequence of which reſolution, watching his opportunity, he murdered the innocent King one day when he was hunting, who ended his life in devout prayer. He was buried near the river *Mingui*, where he was ſlain; becauſe they could by no means tranſlate his body from the place. The night after he was buried, a pillar of light was ſeen over his grave: where a church was erected by the Biſhop of *Leandaff*, and conſecrated in his honour.

Aug. 19. St. *MOCHTEUS*, Biſhop.

From *Colgan*'s collections, *March* 24.

ST. *Mochteus* was a *Briton* by birth, who leaving country and friends, and paſſing over into *Ireland* in the days of St. *Patrick*, became his diſciple, and an aſſiſtant in his apoſtolick labours. He is named in the ſecond place, ſays *Uſher*, *p.* 445, amongſt the domeſticks of St. *Patrick* in the book of *Sligo*, under the appellation of *Mochta Lugh* Prieſt: and his memory, ſays he, is celebrated to this day in the counties of *Louth* and *Cavan*. Whilſt St. *Patrick* reſided in his monaſtery of *Ard-Patrick*, before his removal to *Ardmagh*, St. *Mochteus* built himſelf a cell in the neigbourhood, on the *Eaſtern* ſide of *Louth* or *Lugh*. Theſe Saints as we learn from the tripartite life of St. *Patrick*, and from *Jocelin*, *c.* 134, often met at a place called *Leac-Mochta*, or St. *Mochtees'-rock*, and there entertained one another with heavenly conferences; till St. *Patrick*, being commanded by an Angel to depart for *Ardmagh*, left the care of the church of *Lugh* or *Louth* to St. *Mochteus*, who is commonly accounted the firſt Biſhop of that See. The *Iriſh* writers of the Lives of Saints, tell wonderful things of the great Miracles of St. *Mochteus*, (whoſe life ſome of them prolong to three hundred years) and of his incredible auſterities. What they add concerning his ſpirit of Propheſy is alſo atteſted by St. *Adamnan*, in his ſecond preface to the life of St. *Columba*; where he relates, how he foretold, long before hand, the birth and future ſanctity of St. *Columba*. St. *Mochteus* departed to our Lord on the nineteenth of *Auguſt*, according to the annals of *Ulſter*, *Anno* 535, or according to others, *Anno* 537. This Saint is numbered amongſt the founders of religious orders in *Ireland*: and is ſaid to have had amongſt his Diſciples no fewer than one hundred Biſhops and three hundred Prieſts, whom he trained up in all ſanctity; and who going forth from his ſchool wonderfully propagated the Kingdom of Chriſt.

Aug. 20. St. *OSWIN*, King and Martyr.

From St. *Bede*, *L.* iii. *c.* 14. and other hiſtorians.

ST. *Oſwin* was ſon of *Oſric* King of the *Deiri*: who, after his father was ſlain by King *Cadwalla*, retired amongſt the *Weſt Saxons*; where he remained till the death of St. *Oſwald*. He was from his childhood a devout profeſſor of the chriſtian religion; and adorned with all the virtues that become a chriſtian Prince: ſo that being called to the throne of his anceſtors, he was the darling of his people, and wonderfully amiable both to God and man. But let us hear the account our venerable hiſtorian gives of him. " *Oſwald*, ſays he, being tranſlated to the heavenly kingdoms, " his brother *Oſwi*, a young man of thirty years of age, ſucceeded him " in his earthly throne-----who, during the firſt part of his reign, had a " partner in the royal dignity, called *Oſwin*, of the family of King *Edwin*; " that is, the ſon of *Oſric*, of whom we ſpoke before, a man of exceeding " great piety and religion: who governed the province of the *Deiri* ſeven " years, in very great proſperity, and was beloved by all men. But *Oſwi*, who " governed at the ſame time the more northern part of the region beyond " the *Humber*, that is to ſay, the province of the *Bernicians*, could not " live at peace with him, but on the contrary, the cauſes of their diſagree- " ment being heighten'd, he reſted not till he had brought him to an un- " timely end. For whereas they had raiſed armies againſt one another; " *Oſwin*, who ſaw himſelf inferior in forces (and was deſirous of ſparing " chriſtian blood) ..... thought it beſt to diſmiſs his people, every one " to their own homes ..... whilſt he himſelf, accompanied with one only " moſt truſty ſoldier, named *Tondhere*, withdrew to the houſe of Earl " *Hunwald*, whom he ſuppoſed to be his moſt aſſured friend, that he " might lie concealed there. But alas! he was miſtaken in the man; who " betrayed him to *Oſwi*, by whoſe orders he was killed, together with his

" ſoldier

" ſoldier before named, by a general of that Prince, called *Edilwin.*
" Which deteſtable murder was committed on the twentieth of *Auguſt,*
" in the ninth year of his reign, in a place called *Getling* [*Gilling* near
" *Richmond*] where afterwards to atone for this crime, a monaſtery was
" built (by Queen *Eanfleda* wife to King *Oſwi*) in which prayers were to
" be daily offered to the Lord, for the redemption of the Souls of both
" theſe Kings, that is, as well of him that was killed, as of him that
" ordered him to be killed.

" KING *Oſwin* was of a graceful aſpect, tall of ſtature, agreeable in
" converſation, courteous in behaviour, and bountiful to all both noble
" and ignoble: ſo that he was beloved by all men, for the royal dignity
" of his mind, of his perſon, and of his merits, and from almoſt all
" provinces of the *Engliſh*, the greateſt noblemen reſorted to him, and
" were ambitious to ſerve him. Amongſt the other glories of his
" virtue and moderation, and, as I may ſay, of his extraordinary bene-
" dictions, his *humility* is ſaid to have been the greateſt, which it may be
" enough to prove by this one inſtance. He had given an excellent horſe
" to Biſhop *Aidan*, to uſe in paſſing rivers, or upon other urgent occaſions;
" for this Prelate commonly choſe to travel on foot. Some ſhort time after
" a poor man met the Biſhop on horſe-back, and craved an alms of him:
" upon which he preſently diſmounted, and ordered the horſe, as he was,
" with the royal ſaddle and all, to be given to the poor man; for he was
" very compaſſionate, had a wonderful regard for the poor, and was as it
" were the father of the miſerable. This being related to the King, he
" ſaid to the Biſhop, when they were going in to dinner: *Why my Lord*
" *Biſhop would you give the poor man that royal horſe, which was proper for*
" *your own uſe? had we not many other horſes of leſs value, or other things*
" *which might have been good enough to be given to the poor, without diſpo-*
" *ſing of that horſe which I particularly choſe for yourſelf?* to whom the
" Biſhop preſently replied. *What is it you are ſaying, O King? is then*
" *that mare's foal more dear to you than that ſon of God!* this being ſaid,
" they went in to dinner: and the Biſhop ſitting down in his place, the
" King, who was come from hunting, ſtood by the fire, warming him-
" ſelf with his attendants. Here on a ſudden calling to mind the words

" the Prelate had ſaid to him, he ungirt his ſword, and gave it to a " ſervant, and went in haſte, and fell down at the Biſhop's feet, begging " he would pardon him: *For*, ſaid he, *I will never ſpeak of this any more;* " *nor take notice what or how much of our money you ſhall give to the ſons* " *of God.* The Biſhop was much moved at this ſight, and riſing imme- " diately lifted him up; aſſuring him he was perfectly well ſatisfied with " him, provided he would ſit down to his meat, and baniſh all ſadneſs. " Now whilſt the King began to be chearful, as the Biſhop had required " and deſired of him; the Biſhop on the other hand began to be very ſad, " and to ſhed tears. His Prieſt asked him in his own country language, " which neither the King nor his ſervants underſtood, why he wept? " Becauſe I know, ſaid he, this good King will not live long: for never " before this, did I ſee a King ſo humble: whence I conclude he will be " ſhortly ſnatched out of this life; for this nation is not worthy of ſuch " a ruler. Which ſad prediction of the Biſhop was not long after verified, " by the violent death of the King, of which we have ſpoken before. " And as for Biſhop *Aidan* himſelf, within twelve days after the death of " the King whom he loved, he was alſo called out of this world, *viz.* " *Auguſt* the thirty firſt, *Anno* 651, and received of our Lord the eternal " rewards of his labours." So far St. *Bede*.

ST. *Oſwin*'s body, according to *Matthew* of *Weſtminſter* and other hiſtorians, was buried in an oratory of the bleſſed Virgin, on the north ſide of the mouth of the river *Tine*; where there was a congregation of religious men, ſerving our Lord: here he was honoured by divers miracles; till the *Danes*, under *Hinguar* and *Hubba*, landing in thoſe parts, deſtroyed that monaſtery, and burnt the Monks in a little church, which had formerly been dedicated by St. *Cuthbert* in honour of all the Saints. From this time the memory of St. *Oſwin* was ſo far loſt that no one knew the place of his burial: till *Anno* 1065, he appeared to a Monk called *Edmund*, Chaplain of the place, in his ſleep; and ordered him to acquaint *Ethelwin* Biſhop of *Durham* where his body was, that it might be tranſlated to a more decent ſepulcher: at which time, his relicks being taken up afforded ſo wonderful a fragrancy, as delighted all preſent with its ineſtimable ſweetneſs. His body was again tranſlated *Anno* 1110, after which ſo many great miracles were

were wrought by his interceſſion that he was honoured from that time as principal patron of the church and priory of *Tinmouth*.

Aug. 21. St. *RICHARD*, Biſhop of *Andria*.

From the *Bollandiſts*, *June* 9. and his life in *Ughellus*'s, *Italia Sacra*.

THIS Saint was an *Engliſhman* by birth; born (not, as ſome have affirmed without any grounds, in the ſixth century; who pretend him to have been the firſt convert amongſt our *Saxon* anceſtors, but) in the twelfth century. He was educated at home in the fear of God, and in the ſtudy of the liberal ſciences; and when he was arrived at the proper age was ordained Prieſt, and for ſome time, ſays my author, was Profeſſor or Teacher in Divinity. In the mean while, he was ever aſſiduous in prayer, diligent in faſting, watching and other penitential exerciſes, and liberal in his charities to the poor. He went out of *England* into *Italy* (at a time when that country was in confuſion by reaſon of the oppoſite factions of the *Guelfs* and *Gibellins*) where his virtue and merit ſo far recommended him, though a ſtranger, to the Pope, that he promoted him to the Biſhoprick of *Andria* in *Apulia*. Here he made it his care to aſſemble together the clergy who had been diſperſed by the confuſion of the times, to reſtore the divine worſhip; and in a word, to diſcharge himſelf moſt perfectly of every duty belonging to the office of a paſtor of ſouls. His fame was ſo great in thoſe parts, that divers neigbouring cities invited him to come and preach amongſt them, deſiring to be animated to all chriſtian piety, by his words and examples. He led a moſt penitential life, in the practice of great auſterities; and continued to exhort his people to all godlineſs, to his dying day. At length he breathed out his pious ſoul in theſe words: *Into thy hands, O Lord, I commend my ſpirit*, on the ninth of *June*, towards the cloſe of the twelfth century. He

was

was canonized by Pope *Boniface* VIII, after a juridical examination and proof of no leſs than one hundred miracles wrought by him. He has a proper office, with an octave in the church of *Andria*: where his body was found and taken up in the year 1436, at which time God was pleaſed to work many miracles by his interceſſion, an account of which may be ſeen in the *Bollandiſts*.

Aug. 23. St. *JUSTINIAN*, Hermite and Martyr.

From his acts in *Capgrave*, &c.

ST. *Juſtinian* was born in the leſſer *Britany*, and there brought up in piety and learning, and promoted to the prieſtly dignity. From thence, by divine inſpiration, he ſailed over into *Great Britain*; where for ſome time he ſerved our Lord in great perfection, and drew to him many religious ſouls. But not long after following a ſecond call from God, he went into a boat, and committing himſelf to the waves, was carried to an iſland, then called *Limenus* (now *Ramſey*) where he found a holy ſolitary, whoſe name was *Honorius* (ſon of *Trefriauc* a *Britiſh* Prince) who had ſome time before quitted the world, and wholly conſecrated himſelf to the love and ſervice of his maker. This ſervant of God invited *Juſtinian* to ſtay with him, and to make uſe of that manſion as his own: for he was much taken with his company, finding him to be full of the ſpirit of God. Our Saint accepted of the invitation; but upon condition *Honorius* ſhould ſend out of the iſland a young lady his ſiſter, with her ſervant maid, who was come thither to ſerve God near her brother's cell: which condition was readily complied with, as neceſſary for the removing all occaſion of danger and ſcandal. Here St. *Juſtinian* was viſited by many, who came to learn of him the ways of *Truth* and *Life*: and ſo great was the fame of his ſanctity, that even St. *David* of

Menevia

Menevia (who was then living) not only desired to see and converse with him; but contracted with him a most holy friendship, and made use of him as his counseller and spiritual director. In this island the man of God spent many years, always employed, either in treating with God by prayer, or in bringing others to God by preaching and instructing. At length the common enemy of mankind, envying the great benefit which many souls received from his words and examples, incited his servants, whom he had reprehended for their idle life, to murder him, about the middle of the sixth century. Tho' *Leland* will have it that he was slain, by Pirates. A fountain of sovereign virtue against all diseases is said to have immediately sprung up from the rock where he fell. His body was translated to the opposite shore, to a port which sometime bore his name: where a church was built in his honour, illustrated by many miracles.

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THE *Bollandists* give us also, on the twenty third of *August*, St. *Eogain* or *Eugenius* Bishop of *Ardsrathen* in *Ireland*, which See was since translated to *Londonderry*: But the particulars of his acts are involved in obscurity. He is said to have been born in *Leinster*; and in his youth to have been carried away by Pirates into *Britain* and *Gaul*: whence returning into *Ireland*, he embraced a monastick life, founded in process of time divers monasteries, in the north of that island; was at length consecrated Bishop; and having lived a most holy life, illustrious for the spirit of prophesy and miracles, made a most holy end, in the sixth century.

ON the twenty fourth of *August*, the *Aberdeen* breviary commemorates St. *Irchard* or *Erchad* Bishop and Confessor, born in the north of *Scotland*, and wonderfully addicted to piety from his very childhood. He was ordained Priest by St. *Ternan*, whose disciple he was: and some time after, going to *Rome*, was there consecrated Bishop for the *Scottish* nation. In his return having passed thro' the provinces of the *Britons* and *Scots*, preaching the word of God till he came to mount *Kinkardin*, the place of his nativity; he there, (as he had foreseen by prophetick light) happily reposed in our Lord: in which place also his relicks used formerly to be kept with great honour; and were illustrious for miracles.

Aug. 25. St. *EBBA*, Virgin and Abbeſs.

From St. *Bede*, *L.* iv. *c.* 19, 25 *Capgrave*, *Harpsfield*, &c.

THIS royal Virgin (who has many churches in our iſland dedicated in her honour, commonly ſays *Cambden*, called St. *Tabbs*) was daughter of *Ethelfrid* King of the *Northumbrians*, ſiſter of St. *Oſwald*, and *Oſwi*, and aunt of *Egfrid* Kings of the ſame province. From her tender years ſhe embraced the chriſtian faith; and devoted herſelf to the love and ſervice of her maker: for the love of him, ſhe deſpiſed this world, and all its pomps and pleaſures; and rejected the ſuit of *Aidan* or *Edan*, King of the *Scots*, who deſired her in marriage; for ſhe preferred the humble habit of religion to all worldly ornaments; voluntary poverty to riches and grandeur; and the ſweet yoke of religious ſervitude to all that this world admires and loves. She received the holy veil of virginity at the hands of St. *Finan*, Biſhop of *Lindisfarne*; and being deſirous of taking along with her many other Virgins to Chriſt, ſhe founded a Nunnery in their favour, with the help of her brother King *Oſwi*, at a place ſituated on the river *Darwent* (in the biſhoprick of *Durham*) called afterwards from her name *Ebcheſter*; and another famous monaſtery at *Coludburg* or *Coldingham*, in the marches of *Scotland*. In this latter ſhe had a double community one of religious men, another of ſacred virgins, in diſtinct dwellings, yet ſo that both acknowledged her for their Abbeſs and Superior: and happy would they have been, if they had continued to the end to follow her directions and examples, and to live up to the ſpirit of their inſtitute; as they did in the beginning. We have ſeen already in the life of St. *Adamnan* (*January* 31) the judgment that fell upon this monaſtery by fire, in puniſhment of their falling from their firſt fervour, and how the Almighty, in conſideration of our Saint, deferred the executing this judgment till after her death. It does not appear that St. *Ebba* was any ways faulty with

regard

regard to this relaxation which had crept into her monaſtery; though perhaps, being grown old, ſhe might be obliged to rely upon other intermediate ſuperiors, upon whom our venerable hiſtorian *l.* 4. *c.* 25. caſts the blame. As to our Saint, he gives her a great character (in the life of St. *Cuthbert c.* 10.) as of one honourable to all, as much for the religiouſneſs of her life, as for the nobility of her blood: And in the ſame place relates the care ſhe took to invite over St. *Cuthbert*, to *Coldingham*, for the edifying of her Religious, by his diſcourſes and his examples. He alſo relates in his hiſtory (*l.* 4. *c.* 19.) how St. *Etheldreda* or *Audry*, after having obtained leave of her ſpouſe King *Egfrid* to enter into religion, was conſecrated to God in the monaſtery of St. *Ebba*, and learnt from her the firſt rudiments of a religious life, in which ſhe afterwards became ſo eminent. Other hiſtorians inform us, that the reputation of St. *Ebba*, for her extraordinary ſanctity, was ſo great and general during her life, that ſhe was looked upon and reſpected as a parent, by the whole kingdom. At length after many years moſt holily ſpent in monaſtick converſation, ſhe went to the embraces of her heavenly ſpouſe, on the twenty fifth of *Auguſt*, *Anno* 683. An account of the finding of her body, ſome ages after her deceaſe; as alſo of ſome apparitions of this Saint; and of a great many miracles wrought by her interceſſion, may be ſeen in the author of her life in *Capgrave*.

THERE was alſo another St. *Ebba*, Abbeſs of *Coldingham*, in the ninth century: of whoſe martyrdom, together with all her nuns, by the Pagan *Danes*, about the year of Chriſt 868, or 870, *Matthew of Weſtminſter* gives the following hiſtory. When the *Danes* under *Hinguar* and *Hubba* waſted *England*, and exerciſed all manner of cruelties and violences upon the natives, more eſpecially upon men and women conſecrated to God. The holy Abbeſs *Ebba*, underſtanding they were now approaching to her monaſtery of *Coldingham*, and apprehending more their brutal luſt, than their ſavage cruelty, aſſembled all her nuns in the chapter-houſe, and repreſented to them the danger; exhorting them withal at any rate to preſerve their purity. Then taking a razor ſhe cut off her noſe and her upper lip; which all the reſt in like manner did by her exhortation and example, to the end, that being thus deformed they might be no ſubject of

temptation to the infidels. The *Danes* coming up and finding the holy Abbeſs and her Nuns thus disfigured, and embrued in their own blood; in a rage ſet fire to the monaſtery, and conſumed them all. Thus they fell generous victims of faith and purity, and are deſervedly honoured amongſt the martyrs.

Aug. 26. St. *BREGWIN*, Archbiſhop.

From his life by *Eadmer*, in the ſecond Volume of *Anglia Sacra*, *p.* 184, and by *John* of *Tinmouth*, *ibidem*, *p.* 75.

ST. *Bregwin* was born in *Germany*, amongſt the ancient *Saxons*, of an honourable family, which he illuſtrated by his virtues. He applied himſelf in his youth to ſacred letters; and came over into *England* to improve in this ſtudy; where divine learning in thoſe days flouriſhed much, eſpecially in *Kent*, from the time of St. *Theodore* Archbiſhop, who, with the holy Abbot *Adrian*, had opened there an illuſtrious ſchool for all kind of literature. *Bregwin* did not content himſelf with the meer ſtudy, or barren ſpeculation of divine truths, but laboured to conform his life to what he learnt; even to the excellent rule of the life and doctrine of Jeſus Chriſt, ſet down in the goſpel: and that he might practiſe this with more freedom and greater perfection, he determined at length to quit the world for good and all, and to devote himſelf wholly to God in a monaſtick life. In this new ſtage he run on with ſo much alacrity and fervour in the way of chriſtian perfection, that after the death of *Cuthbert* the eleventh Archbiſhop of *Canterbury*, he was judged by all men the moſt proper to fill up that vacancy. He himſelf ſtood out, pleading his advanced age and unworthineſs; but at length he was obliged to ſubmit to the divine will. He lived but three years in the Archiepiſcopal dignity; in which time his life was a moſt perfect model of all virtues. He

departed

departed to our Lord *Auguſt* the twenty ſixth, *Anno* 762; and was buried in the church of St. *John Baptiſt* (which his predeceſſor *Cuthbert* had built) adjoining to *Chriſt's Church.* The authors of his life record divers miracles wrought at his tomb; one amongſt the reſt on a man whoſe legs and feet were ſtrangely diſtorted ſo that he could not walk, but only drag himſelf upon his knees, who crawling to the ſepulcher of the Saint, was there ſuddenly and perfectly cured. St. *Bregwin*'s relicks were afterwards tranſlated, together with thoſe of the holy Archbiſhop *Plegmund*, and placed behind the altar of St. *Gregory*, in the great church of *Canterbury*. His ſucceſſor in that See was *Jambert* or *Lambert*, Abbot of St. *Auguſtin*'s; who no ways degenerated from the virtues of his anceſtors.

Auguſt 29. St. *SEBBA*, King and Confeſſor.

From St. *Bede*, *L.* iii. *c.* 30. and *L.* iv. *c.* 11.

SEBBA or *Sebbi*, the ſon of *Seward*, was jointly with *Sigher* ſon of *Sigebert*, King of the *Eaſt-Saxons*, at the time of the great mortality, which began in the year 664. At which time, that province being viſited by the contagion, *Sigher* with his part of the people fell from the chriſtian faith, reſtoring their idol temples and ſacrifices; hoping in vain to be delivered from the plague, by incurring a greater, and far more pernicious evil. "But *Sebbi*, ſays St. *Bede*, *l.* iii. *c.* 30, his companion "and partner in that kingdom, with all that belonged to him, preſerved "with great devotion the faith he had received, and compleated a faithful life (as we ſhall hereafter relate) with a moſt happy end." He had the comfort to ſee not long after, his aſſociate in the kingdom, with the reſt of the apoſtates, reclaimed again to the chriſtian faith, and to the way of juſtice, by the preaching of *Jaruman* the holy Biſhop of the *Mercians*: who coming into the province of the *Eaſt-Saxons*, and travelling

thro' all parts of it, with great diligence and much labour, formed as it were a new Chriſt in the hearts of that deluded people, and brought them thro' divine grace to the happy diſpoſition of chuſing rather to die in Chriſt, with aſſured hopes of a happy reſurrection thro' him, than to live (if ſuch might be called life) in the filth of idolatry.

As to the King *Sebbi*, let us hear what further account our hiſtorian gives of him *l.* iv. *c.* 11. "At that time (*viz.* of the death of St. *Edil-*
"*burge* of *Barking*) *Sebbi*, a man much devoted to God, governed the
"kingdom of the *Eaſt-Saxons*. He was greatly addicted to religious
"exerciſes, frequent prayers, and the pious fruits of almſdeeds; pre-
"ferring a private and monaſtical life (in his own inclinations) before
"all the riches and honours of a kingdom; which kind of life he would
"alſo long before have undertaken, quitting his kingdom, had not his wife
"ſtill reſolutely refuſed to conſent to a ſeparation. Hence many thought,
"and have often ſaid, that a man of ſuch diſpoſitions as he was, ought rather
"to have been made a Biſhop than a King. After he had reigned thirty
"years, faithfully ſerving Chriſt, he was taken with a grievous corpo-
"ral infirmity, of which he afterwards died. In this illneſs he admoniſhed
"his wife, that now at leaſt they ſhould jointly devote themſelves to the
"ſervice of God, when they could no longer enjoy this world together,
"or rather continue to be its ſlaves together any longer. Which when
"with difficulty he had obtained of her, he applied himſelf to *Wald-*
"*here* then Biſhop of *London*, the ſucceſſor of St. *Erconwald*, and with
"his benediction received the habit of religion which he had long de-
"ſired. He alſo brought to the ſame Biſhop a conſiderable ſum of
"money to be diſtributed amongſt the poor, deſiring to reſerve nothing
"at all for himſelf; but rather to remain poor in ſpirit for the ſake of
"the kingdom of Heaven.

"When the aforeſaid diſtemper encreaſed on him ſo far that he per-
"ceived the day of his death was drawing near, being a man of a royal
"ſoul, he began to apprehend, leſt at the point of death, by reaſon of
"the violence of the pain, he might let any word ſlip from him, or
"admit of any geſture or motion, unbecoming his perſon; whereupon
"ſending for the aforeſaid Biſhop of *London*, in which city he then was,

"he

" he deſired of him that no more perſons might be preſent at his death " than the Biſhop himſelf, and two of his own ſervants. The Prelate " moſt willingly promiſed to perform his requeſt, but a little after the " man of God ſaw in his ſleep a comfortable viſion, which took away " all the anxiety of his former ſolicitude, and moreover gave him notice of " the day in which he ſhould leave this world. For, as he afterwards " related, he ſaw three men that came to viſit him, cloathed in reſplen- " dent garments; one of whom ſate down before his bed, whilſt the " other two that accompanied him ſtood by, and asked concerning the " ſtate of the ſick man, whom they came to ſee. To whom he ſaid, " *His ſoul will depart out of the body, without any pain at all, and with* " *a great brightneſs of light; and that on the third day from this preſent.* " Both which happened according as he learnt by this viſion. For on the " third day, after the hour of *None*, falling on a ſudden as it were into a " ſlumber he breathed out his ſoul without any ſenſe of pain.

" A ſtone coffin was provided for his burial, into which when they " would have laid his body, it was found to be a hand's-breadth too long " for the coffin. Whereupon cutting away as much as they could of the " ſtone, they made the coffin about two inches longer: and yet even ſo " it would not receive the body. Finding therefore this difficulty in the " burial, they thought either to ſeek another coffin, or elſe to ſhorten the " body, if they could, by bending it at the knees, ſo that it might be " forced in. But a wonderful event, owing to a heavenly power, hin- " dered the executing of either of theſe propoſals. For ſuddenly, in the " preſence of the Biſhop, and of *Sighard* ſon of the ſame King and " monk (who with his brother *Suefred* ſucceeded him in the kingdom) " and a great number of others, the coffin was found to be of ſufficient " length for the body, inſomuch, that a pillow might alſo be put in at the " head, and at the feet there remained four inches to ſpare. He was " buried in the Church of the bleſſed doctor of the *Gentiles* [St. *Paul*] " from whoſe documents he had learnt to aſpire to heavenly things." So far St. *Bede*. The name of this holy King occurs on this day in the *Roman* Martyrology. His tomb was to be ſeen in St. *Paul*'s, adjoining to the wall, on the northſide of the Church, till the great fire in 1666.

Aug. 30.

Aug. 30. St. *FIAKER*, Confeſſor.

From his acts in *Capgrave*, *Surius*, *Mabillon*, &c.

ST. *Fiaker*, whom the *French* call St. *Fefre*, was born in *Ireland* of parents noble according to the world. But this and all other worldly advantages he looked upon as droſs to gain Chriſt. Leaving therefore his native country and friends, he, with ſome others, who were of the ſame mind with him, ſailed over into *France*, there to devote himſelf to God in ſolitude. At that time St. *Faron* was Biſhop of *Meaux*, a man eminent for ſanctity, to whom *Fiaker* addreſſed himſelf, giving him an account of his deſires of leading an eremitical life; and begging of him to appoint him a place proper for that purpoſe. The holy Biſhop received him with joy, and gave him a ſolitary place to dwell in (called *Breuil*) in a foreſt of his own patrimony; where rooting up the trees, he built a Chapel in honour of the bleſſed Virgin, with a monaſtery, or hoſpital, where he entertained ſtrangers and pilgrims, and a little cell at ſome diſtance, with a garden for himſelf. Here he led a life of wonderful auſterity and ſanctity; dividing his time between manual labours in cultivating his garden, exerciſes of charity to his neighbours, who reſorted to him; and divine contemplation and prayer. The great fame of his ſanctity brought to him from all parts, ſuch as laboured under divers infirmities, or were poſſeſſed by evil ſpirits; who were all cured by the impoſition of his hands and his prayers. Amongſt the Pilgrims that came to viſit him was St. *Chillen* or *Killen*; who, returning from *Rome*, called at the cell of our Saint and found him to be his countryman and kinſman; this holy man made ſome ſtay with St. *Fiaker*, entertaining him, and being entertained by him with heavenly colloquies, to their mutual comfort and edification; till St. *Faron* ſent *Killen* to preach the word of God in *Artois*. St. *Fiaker* would not allow any woman to come into his Chapel, or monaſtery; which he de-

ſired

fired might be a perpetual law: and it was obſerved that remarkable judgments have fallen on ſuch as preſumed to violate it. He departed to our Lord, about the middle of the ſeventh century [*Baillet* ſays about the year 670.] and was buried in his own oratory; where his ſepulcher was illuſtrated with many miracles. His body was taken up out of the ground in the year 1234; and was tranſlated to the cathedral of *Meaux* in 1568. Some part of his relicks remains in a Priory of the *Benedictins* at *Breuil*; and ſome part was given to the great Duke of *Tuſcany*; and depoſited in his Chapel, *Anno* 1627. His great ſanctity has acquired him ſo general a veneration amongſt the people of *France*, that there is ſcarce any one Saint whom they honour with more devotion. His name occurs on this day in the *Roman* Martyrology.

Aug. 31. St. *AIDAN*, Biſhop.

From St. *Bede*, *L.* iii. *c.* 3, 4, 5, 14, 15, 16, 17, 25, 26.

ST. *Aidan* was a *Scottiſh* or *Iriſh* monk of the famous monaſtery of St. *Columba*, in the iſle of *Hii*. He was one of the *Antients* or *Superiors* of that houſe and order, when St. *Oſwald* (who had been converted and baptized by the *Scots*) coming to the throne of his anceſtors, ſent to deſire a Biſhop of that nation, to inſtruct his ſubjects, the *Northern Engliſh*, in the faith of Chriſt. Purſuant to this requeſt, 'tis ſaid, they ſent at firſt a man of an auſtere diſpoſition; who after preaching for a while with no ſucceſs (the people giving no attention to him) returned back; and in an aſſembly of the antients of his nation repreſented, that he could do no good to the *Engliſh*, to whom they had ſent him; becauſe they were an intractable people, and of a hard and barbarous diſpoſition. This is ſaid to have given occaſion to a long debate in their Council, what was to be done, for the ſalvation of this people; when *Aidan*, who was preſent, ſtanding up, addreſſed himſelf to the Perſon that was firſt ſent, in theſe or the like words. "It ſeems to me, dear

"brother,

" brother, that you may have dealt too harſhly, with thoſe unlearned " auditors, to whom you preached; expecting too much from them all " at once; and not endeavouring, conformably to the doctrine of the Apoſtle, " to uſe them firſt to the milk of more eaſy documents, till by degrees, " being nouriſhed by the word of God, they might be capable of higher " things, and of fulfilling the more ſublime precepts." Theſe words engaged the attention of all that were in the Council; and all concluded that no one was more fit than *Aidan* himſelf to be ſent upon this holy expedition; in whom, beſides other good qualities, they diſcovered that ſingular diſcretion, which is the parent of all virtues. Hereupon he was ordained Biſhop, and ſent to King *Oſwald*, *Anno* 634, *Segenius*, the fourth from St. *Columba*, being then Abbot of the monaſtery of *Hii*.

The King received him as became his character, and gave him for his Biſhop's See the place he deſired, which was *Lindisfarne* or *Holy Iſland*; which he probably choſe as more reſembling the iſle from whence he came, and more ſuitable to that poverty and retirement from the world, in which he deſired to train up his Diſciples. But we muſt not imagine his charity would ſuffer him to be confined to the narrow limits of a ſmall iſland: But as his dioceſe took in the whole kingdom of the *Northern Engliſh*, which was extended for about two hundred miles, from the *Humber* to the *Frith*; he was obliged to travel thro' all parts of thoſe provinces, preaching the word of life, and adminiſtring the holy Sacraments to thoſe great numbers, whom he every where converted to Chriſt. In the beginning he was very imperfect in the *Engliſh* tongue; but this defect was ſupplied by the edifying zeal of holy King *Oſwald*, who, whilſt our Saint was preaching to his officers and courtiers, ſerved as his interpreter to explain to them what he ſaid. The holy Prelate having thus begun the great work of the converſion of the *Northumbrians*, was, after ſome time, ſeconded by many other preachers of the *Scottiſh* or *Iriſh* nation; who came over into *Britain* for the inſtruction of the *Engliſh*: ſo that now Churches were built in many places, and monaſteries founded for the training up ſuch of their converts as were deſirous of Evangelical perfection in the rules of monaſtick diſcipline, according to the inſtitute of their holy father St. *Columba*.

BUT

BUT let us hear from our venerable hiſtorian a more particular account of St. *Aidan*'s virtues, and of the methods by which he propagated the kingdom of Chriſt amongſt the northern *Engliſh:* who after having ſtiled him, *l.* 3. *c.* 3, *a man of extraordinary meekneſs, piety and diſcretion*; and in the following chapter related the hiſtory of the founding of the monaſtery in the *Iſle of Hii*, from whence he came, writes thus of our Saint, *c.* 5. "From this iſland, from this college of monks was *Aidan* "ſent to inſtruct the province of the *Engliſh* in Chriſt, having firſt "received epiſcopal ordination . . . . . whence amongſt other leſſons of "good life [which he had learnt and practiſed in that excellent ſchool] "he left to his clergy a moſt wholſome example of abſtinence or con- "tinence: whoſe doctrine nothing ſo much recommended to all men, "as his teaching no otherwiſe than he and his lived. For nothing of "this world did he either ſeek or love. Whatever was given him by Kings "or the rich men of the world, he preſently gave to the poor he met. "[Of which ſee an extraordinary inſtance in the life of St. *Oſwin*, "*Auguſt* the twentieth]. His cuſtom was to travel here and there thro' all "the towns and country places, not on horſeback, but on foot; unleſs "by ſome neceſſity he was compelled to ride; and whereſoever he ſaw any "perſons rich or poor, he preſently turned out of the way to diſcourſe with "them; that if they were Infidels, he might invite them to embrace "Chriſtianity; or if they already believed, he might confirm them in "the faith, and excite them by his words and actions to alms-deeds and "other good-works. His life was ſo different from the ſluggiſhneſs "of our times, that all that walked with him, whether clericks or laicks, "were always obliged to meditate, that is, to be ever employed either "in reading the ſcriptures, or in learning Pſalms. This was the daily "buſineſs of him, and of all that were with him, whereſoever they "came: and if it happened, which was but ſeldom, that he was in- "vited to eat with the King, he went but with one or two clericks, "and after having taken a ſmall repaſt, made haſte to go out to read "or pray with his companions. By his example the generality of religious "people at that time, both men and women, took up the cuſtom to faſt "till the ninth hour; on all *Wedneſdays* and *Fridays* throughout the

" year, excepting the fifty days of the Paſchal Remiſſion. He never " diſſembled the faults of the rich, when he found them guilty, either " thro' reſpect of perſons or fear; but ſeverely rebuked them. He made " no preſents to the great ones of the world, excepting eatables, if he " happened to entertain them: but rather, as we have already taken " notice, whatever money he received from them he immediately laid " out for the uſes of the poor; or elſe he employed it for the ranſoming " ſuch as had been wrongfully ſold; of which number he made many " his Diſciples, whom he ſo well taught and inſtructed, as to make them " fit to be promoted to the prieſthoood. So far St. *Bede*."

THE ſame hiſtorian *c.* 17. tho' he diſapproves the erroneous calculation, with regard to the *Eaſter* ſolemnity; which this Saint followed *bonâ fide*, according to the cuſtom of his nation, ſpeaks again very amply of his virtues. " I have writ thus much, ſays he, of *Aidan* and his works " (he means with relation to divers miracles commemorated in that and " the foregoing chapters) not praiſing or chuſing to follow in him his leſs " perfect underſtanding of the obſervance of *Eaſter*, ... but as a ſin- " cere hiſtorian, relating with truth what was done by him, or in his " favour; praiſing what was praiſe-worthy in his actions, and committing " the ſame to writing for the benefit of the readers: ſuch as his great " love of peace, charity, continence, and humility; his ſoul's being not " to be moved with anger or covetouſneſs; his contempt of pride and " vain glory; his induſtry in both keeping and teaching the divine " commandments; his diligence in reading and watching; his authority, " becoming a Prieſt, in reproving the proud and mighty, and at the " ſame time his tenderneſs in comforting the ſick, and relieving or de- " fending the poor. In ſhort, to ſay much in few words, as far as I " could learn from thoſe that knew him, he took care to omit no one " thing of thoſe which he found by the divine ſcriptures ought to be " done, but to the beſt of his power laboured to perform them all. " Theſe things I much embrace and love in the aforeſaid Prelate; be- " cauſe I make no doubt but they were pleaſing to God: But that he " did not obſerve *Eaſter* at the due time ---- I neither approve nor praiſe."

So our venerable hiſtorian, who adds *c.* 25. " that the difference in " obſerving

" obſerving *Eaſter*, was patiently tolerated by all, during *Aidan*'s lifetime;
" becauſe they evidently ſaw (tho' he could not keep the *Eaſter* con-
" trary to the cuſtom of them that ſent him) yet he was always
" careful diligently to execute the works of faith, piety and charity,
" according to the cuſtom of all God's Saints: for which reaſon he was
" deſervedly beloved by all, even ſuch as differed from him in the
" keeping of *Eaſter*; and was held in great veneration, not only by thoſe
" of a lower degree, but by the very Biſhops ſuch as *Honorius* of *Can-*
" *terbury*, and *Felix* of the *Eaſt Angles*." So St. *Bede*.

THE ſame venerable hiſtorian *c.* 15. informs us that, God himſelf was pleaſed by the teſtimony of miracles, to give evidence how great the merit of this his ſervant was; of which in that, and the following chapters, he ſets down ſome inſtances. As when he foretold to the Prieſt *Witta* (ſent by King *Oſwi* to *Kent*, to fetch from thence the Princeſs *Eanflede*) the ſtorm they ſhould meet with at Sea; and gave him ſome oil, which he had bleſſed; promiſing, that upon caſting it into the Ocean, the tempeſt ſhould immediately ceaſe, and they ſhould have a proſperous voyage, which happened accordingly; as the hiſtorian learnt from unqueſtionable authority. As alſo when the Pagan *Penda*, attempting to ſet fire to *Bamborow* the royal city of the *Northumbrians*; the Saint who was then in the *Iſle of Farne* (to which he often retired for his devotions) ſeeing the flames aſcend from the great piles of wood and other combuſtible matters; which the tyrant had heaped together near the walls; which by the wind were drove upon the town; lifting up his eyes and hands to heaven, in an inſtant obtained of God a change of the wind, by which the flames were drove back on thoſe that kindled them; to the great terrour of the Infidels, who thereupon raiſed the ſiege and departed. To which he adds, that a wooden poſt, againſt which the Saint leaned, when he gave up his ſoul to God, could not be burnt, when the church and village adjoining was twice conſumed by fire; and that many miraculous cures were wrought, by the very chips cut off from that poſt.

ST. *Aidan* was in the King's *Villa*, not far from *Bamborow*, when he was viſited with his laſt illneſs; for here he had a church and a chamber, in which he uſed often to ſtay, for the convenience of making his excur-

ſions into the neighbouring country; as he alſo had in others of the King's country ſeats, having no place of his own, but his church, and a few fields about it. In his ſickneſs they ſet up a tent for him adjoining to the weſtſide of the church; where on the thirty-firſt of *Auguſt*, in the year of our Lord 651, the ſeventeenth of his epiſcopal dignity, he breathed out his pious ſoul into the hands of his Creator. At which time St. *Cuthbert*, then a youth employed in the care of his ſheep in the mountains, ſaw a multitude of Angels deſcending from heaven to the earth, who took back with them the ſoul of our Saint in exceeding great glory: which viſion determined *Cuthbert* to quit the world for good and all, and become a Monk.

ST. *Aidan* founded the famous monaſteries of *Lindisfarne*, *Mailros*, &c. and had many eminent Saints for his Diſciples: amongſt the reſt the two holy Prelates, St. *Cedda* and St. *Chad*; who, as we learn from St. *Bede*, *l.* iii. *c.* 28, were actuated by the ſame ſpirit, as he, and walked in the ſame footſteps.

Aug. 31. St. *CUTHBURGE*, Queen, Virgin and Abbeſs.

From *William* of *Malmesbury*, *L.* i. *De Regib. c.* 2. in *Inâ*, *Capgrave*, *Harpsfield*, &c.

ST. *Cuthburge* was ſiſter to *Ina* the moſt illuſtrious of the *Weſt-Saxon* Kings. From her childhood ſhe deſired to devote herſelf to Jeſus Chriſt, whom ſhe choſe for her ſpouſe: but yielding to the authority of the King her brother, ſhe conſented to be married to *Alfred* King of the *Northumbrians*, who ſucceeded his brother *Egfrid*, *Anno* 685. However, what with the fervour of her prayers to God, who has all hearts in his hands; and what with the efficacy of her exhortations and pious eloquence, ſhe prevailed ſo far on *Alfred*, who was a learned and religious Prince, that he ſuffered her to preſerve her virginity, and to prefer a better ſpouſe to him.

him. The holy Queen being thus at liberty, preſently quitted the world, and all its vanities, to conſecrate herſelf to Jeſus Chriſt. The place ſhe made choice of for this purpoſe was the monaſtery of *Barking* in *Eſſex*; which had been founded by St. *Erconwald* for his ſiſter St. *Edilburge*. Here ſhe paſſed her noviceſhip, under St. *Hildelide* the ſecond Abbeſs of that community: and being now fully inſtructed in monaſtick diſcipline and all evangelical perfection, going from thence ſhe founded, with the help of her ſiſter *Quenburge*, the famous monaſtery of *Winburn* in *Dorſetſhire*, dedicated to the Queen of Virgins; in which ſhe trained up a numerous congregation of ſpouſes of Chriſt in ſo great perfection,---that St. *Boniface* the Apoſtle of *Germany*, deſiring to plant religious diſcipline in the provinces he had newly converted to Chriſt, ſent to this monaſtery of *Winburn*, as the moſt proper of all to furniſh him with miſtreſſes to inſtruct the female Sex in the ſcience of the Saints. Of which number were thoſe holy virgins St. *Lioba*, St. *Tecla*, &c.

As to St. *Cuthburge*, my authors give her this character; that ſhe gave herſelf up, without intermiſſion, to divine meditations, prayer, faſting and watching; that ſhe was humble both to God and man; meek and tender to others, auſtere only to herſelf; in a word, that her ſiſters had in her a moſt abſolute example of all virtue and piety. God was pleaſed to try and purify her, like gold in the furnace, by a long infirmity before her death: in which, as ſhe found her end approaching, ſhe ceaſed not to return thanks to his divine majeſty; and comforted her ſiſters, who wept over her, telling, them ſhe was not going to die, but to live eternally, with her moſt loving ſpouſe, in her true country. She gave them alſo moſt excellent leſſons on this occaſion; eſpecially to take care to live up to their vocation, and to the dignity of ſpouſes of the King of Heaven; to love him with their whole ſouls, to fly all things that might any way diſpleaſe him, to preſerve a mutual charity with one another; to keep their hearts pure from all affections to the things of this world; and ever to ſigh after their heavenly home. After theſe and the like admonitions, having received for her viaticum the precious body of Chriſt, ſhe took her flight to him, on the thirty firſt of *Auguſt* (ſome time in the eighth century) on which day ſhe is commemorated in the *Sarum* office.

Aug. 31. St. *EANSWIDE*, Virgin and Abbeſs.

From *Capgrave* and *Harpsfield*, *Sæculo* vii. *c.* 10.

ST. *Eanſwide* was daughter to King *Eadbald*, ſon of St. *Ethelbert*, the firſt chriſtian King of the *Engliſh*. Her mother was *Emma* a daughter of *France*; the religious King *Ercombert* was her brother, and the Saints *Mildred* and *Milburge* were her nieces. From her infancy ſhe deſpiſed the pomps and pleaſures of the world, and all thoſe worldly toys which others, eſpecially at that age, ſo much admire: her whole delight was in prayer and the love of God; for whoſe ſake ſhe declined all the matches which her father propoſed to her; and prevailed on him to give his conſent to her conſecrating herſelf wholly to Jeſus Chriſt. To this end ſhe choſe a ſolitary place by the Sea ſhore, near *Folkſton* in *Kent*, to which ſhe retired with other holy virgins; where alſo her father built her a church and monaſtery. Here ſhe happily paſſed the days of her mortality, ſerving God in faſting, watching, prayer and divine meditations, night and day; and after a moſt innocent and ſaintlike life, gave up her ſoul to reſt on the thirty firſt of *Auguſt*. Her acts take notice of divers miracles, by which ſhe was illuſtrated both alive and dead. Her body was buried in her own monaſtery, ſituated between the town of *Folkſton* and the Sea; but the ocean by degrees gaining ground ruin'd the buildings there, and obliged the inhabitants to tranſlate the body of the Saint to the church of *Folkſton*; which King *Eadbald* had built in honour of St. *Peter*; but in proceſs of time, by the devotion of the people to St. *Eanſwide*, it was called by her name; and was given after the conqueſt, as appears in *Dugdale*'s *Monaſticon*, *Vol.* I. *p.* 560, to the abbey of *Lonley*, in *Normandy*.

SEPTEMBER.

Sept. 1. Venerable *DRITHELM*, Confeſſor.

From St. *Bede*, *L.* v. *c.* 13.

ALL that we have of the life of this ſervant of God is taken out of our venerable hiſtorian, in the thirteenth chapter of his fifth book, whoſe whole narration we ſhall here tranſcribe. "At this time, "ſays he, a memorable miracle, and like to thoſe of ancient times "happened in *Britain*: for to raiſe up the living from the death of the "ſoul, a perſon who had been ſome time dead returned again to the "life of the body: and related many remarkable things which he had "ſeen; ſome of which I have thought proper to ſet down here in ſhort. "There was a houſeholder (whoſe name was *Drithelm*) in that country "of the *Northumbers*, which is called *Cuningham*, who led a religious "life with all his family: who falling ſick, and his diſtemper encreaſing "daily upon him, being brought to extremity, departed this life in the "beginning of the night: But towards the morning he came to life again, "and ſuddenly ſitting up, terrified in ſuch manner all that were watching "and weeping about the body, that they run out of the room in a very "great fright. Only his wife, who loved him beſt (tho' with great fear "and trembling) ventured to ſtay with him: whom he encouraged ſaying, "be not afraid, for I am now truly riſen to life, from death, which "had ſeized on me, and am permitted to live again amongſt men: "but for the time to come I muſt not live according to my former "converſation but after a very different manner. Then getting up imme-"diately he went to the oratory (or chapel) of the village, and there

"continued

" continued in prayer till the day. Then dividing his whole ſubſtance " into three parts, one third he delivered to his wife, another to his children, " and the third which he took for his own ſhare, he preſently diſtributed " amongſt the poor. Not long after, being freed from the cares of the world, " he repaired to the monaſtery of *Mailros*, which is almoſt encompaſſed " by the winding of the river *Tweed*, and receiving the tonſure, entered " into a private manſion aſſigned him by the Abbot, where he remained " to the day of his death in ſuch extraordinary contrition of mind, and " mortification of body, that tho' his tongue had been ſilent, his life de- " clared, he had ſeen many things either very frightful, or very deſi- " rable, which are concealed from other men."

Now what he had ſeen, he related in the following manner. " He " that conducted me, ſaid he, had a bright countenance and ſhining " garments: and we went on together ſilent, as I thought, towards that " part where the Sun riſes at midſummer; till walking on we came to a " valley of great breadth and depth, and of an infinite length lying on " our left hand; one ſide of which was exceedingly dreadful for its " ſcorching flames, and the other no leſs intolerable for its violent hails, " and piercing cold: both the one and the other was full of the ſouls of " men, which by turns ſeemed to be toſſed, as it were by the rage of a ſtorm " from one ſide to the other: for not being able to bear the exceſs of " the immenſe heat, the poor wretches leaped into the middle of the " inſupportable cold; and being as little able to find any reſt there, they " leaped back again to burn in the midſt of the unquenchable flames. " Now whereas I perceived an innumerable multitude of deformed ſpirits " thus by turns tormented in the fire and cold, without any interval of " eaſe; and this both near, and at a diſtance, as far as I could ſee: I " began to think this place likely might be Hell, of the intolerable torments " of which I had ſo often heard. My guide, who walked before me, " anſwered this thought of mine, ſaying, *Do not entertain ſuch an imagi-* " *nation*; *for this is not Hell as thou thinkeſt.* Then he conducted me " on, much terrified with ſo diſmal a ſight, by degrees farther and farther; " till I perceived on a ſudden the places before us beginning to be gloomy, " and all to be filled with darkneſs. Into which when we were entered,

" the

" the obſcurity was ſo great that I could ſee nothing but the form and " garment of my guide. As we went on in this night and darkneſs, be- " hold on a ſudden there appeared before us frequent globes of black " flames riſing as it were out of a great pit, and falling down again into " the ſame. When my conducter had brought me hither, he ſuddenly " diſappeared, and left me alone in the midſt of darkneſs, and of this " frightful ſight. Theſe globes of fire, which without intermiſſion were " flying up, and then falling down into the bottom of that pit, I " obſerved to be, in the higher part of them, full of human ſouls; which, " like ſparks aſcending with the ſmoke, by turns were drove up on high, " and then again, as the fiery exhalations fell back, dropt down into the " abyſs. Moreover, an inſupportable ſtench, which no compariſon can " expreſs, breaking out at the ſame time with thoſe exhalations, filled " all thoſe places of darkneſs. Here I ſtood a long time in much fear, as " not knowing what to do, which way to turn me, or what would be my " end: when on a ſudden I heard behind me the noiſe of a moſt hideous " and diſmal lamentation; and at the ſame time a loud laughter, as of the " rude vulgar people inſulting over their captive enemies. This noiſe, as " it approached, grew plainer and plainer; and when it came up to me, " I perceived a troop of evil ſpirits dragging along into the midſt of that " darkneſs the ſouls of men wailing and wofully crying out, whilſt theſe " wicked ones laughed and triumphed. Of theſe ſouls, one as far as I " could diſcern, was an eccleſiaſtick, another a layman, a third a wo- " man: the evil ſpirits went down with them into the midſt of that burn- " ing pit; till they were gone down ſo deep, that I could no longer " clearly diſtinguiſh the wailing of the men and the laughing of the devils, " but only a confuſed promiſcuous ſound. In the mean time, ſome of thoſe " ſpirits of darkneſs came out of that fiery pit, and running up ſur- " rounded me with flaming eyes, breathing out ſtinking fire from their " mouths and noſtrils, and much perplexed me: they alſo threaten'd to lay " hold of me with burning tongs, which they held in their hands; and " yet tho' they frighted me, they preſumed not to touch me. Being thus " on all ſides encompaſſed with darkneſs and enemies, I looked about me " to ſee if any help were coming to reſcue me: at laſt I diſcovered be-

" hind the way that I came, as it were the brightneſs of a ſtar in the " midſt of the darkneſs; which encreaſing by degrees, and coming ſwiftly " towards me, when it drew nigh, diſperſed and put to flight all thoſe " wicked ſpirits who ſought to lay hold on me with their fiery pincers.

" Now he, whoſe coming drove away thoſe ſpirits, was the ſame who " before was my guide: who preſently turning his ſteps to the right hand, " began to conduct me as it were towards the riſing of the Sun in mid- " winter; and preſently brought me out of the darkneſs into an air of " ſerene light. Whilſt he was leading me in the open light, I ſaw be- " fore us a very great wall; the length of which every way, as well as " the heighth ſeemed to have no end. I began to wonder why we ſhould " go up to that wall, ſince I could diſcover there neither door, nor window, " nor any aſcent. But being come to it, I know not by what means, " we were preſently on the top of it. And behold there was a plain of " vaſt extent * and moſt delightful, and full of ſo great a fragrancy of " blowing flowers, that the incomparable ſweetneſs of this delicious odour " preſently diſpelled the ſtench of that darkſome furnace, which had " pierced me through. So great was the light that filled all theſe places, " it ſeemed to exceed all the brightneſs of the day, and to be more " glorious than the rays of the Sun in the meridian. Now there were in this " plain innumerable aſſemblies of men in white, and many ſeats of joyful " troops: and as he led me thro' the midſt of theſe happy choirs, I began " to think this might perhaps be the kingdom of Heaven, which I had " often heard preached of. He anſwered my thought ſaying, *No, this* " *is not the kingdom of Heaven as thou ſuppoſeſt.* Going on we paſſed " theſe manſions of happy ſpirits; and I diſcovered before me a much " greater and more beautiful light than the other; and heard from thence " a moſt ſweet melody of perſons ſinging; and perceived ſo wonderful a " fragrancy, proceeding from that place, that the odour which before I " eſteemed moſt delicious, now appeared to be inſignificant; as alſo that

* Cardinal *Bellarmin* is of opinion, the place and ſtate of Souls here deſcribed is a part of Purgatory, becauſe theſe Souls, how pleaſant ſoever their abode may otherwiſe be, are kept from the beatifick Viſion; which delay to ſuch as ardently love God, muſt be a moſt ſenſible puniſhment. *l.* 1. *de Purgatorio, c.* 7.

" extra-

" extraordinary brightneſs of the flowery plain, compared to the light I " now diſcovered, appeared mean and inconſiderable. Now whilſt I was " hoping we ſhould enter into that delightful place, my guide on a ſudden " ſtopt; and then turning led me back the way we came. When in our " return we were come to thoſe joyful manſions of the ſpirits in white; " he asked me? Doſt thou know what all theſe things are which thou " haſt ſeen? I anſwered no. That *Valley*, ſaid he, which thou ſaweſt, " ſo frightful for its ſcorching flames, and diſmal froſts, is the place in " which thoſe Souls are to be examined and puniſhed, who putting off " the confeſſion of their ſins, and the amendment of their lives, have " recourſe at length to penance at their death, and ſo leave their bodies: " who nevertheleſs, becauſe they have confeſſed and repented when they " were dying, ſhall all at the day of judgment be received into the King- " dom of Heaven: and many of them, by the prayers of the living, and " by alms and faſts, and eſpecially by maſſes celebrated for them, are " eaſed and delivered before that day. That *Pit*, vomiting up flames " and ſtench, is the very mouth of Hell, into which whoſoever once is " fallen, ſhall never come out for all eternity. This flowery field, in " which thou ſeeſt theſe beautiful youths in mirth and light, is the place " in which are received ſuch ſouls as depart from the body in good-works, " and yet are not ſo perfect, as to be worthy to be immediately introduced " into the Kingdom of Heaven; yet all theſe, at the day of judgment, " ſhall arrive unto the viſion of our Lord, and enter into the joys of his " Kingdom. For whoſoever are perfect in every word, work and thought, " ſuch, as ſoon as they leave the body, immediately enter into that bleſſed " Kingdom, in the neigbourhood of which is that place where thou " heardſt that ſweet melody, with that fragrant odour and brightneſs of " light.

" THOU therefore, for as much as thou art now to return to thy body, " and to live again amongſt men, if thou wilt endeavour to examine " more carefully thy actions, and to order all thy ways and words in " uprightneſs and ſimplicity, ſhalt alſo after thy death receive a place of " manſion amongſt theſe joyful troops of happy ſpirits which thou ſeeſt. " For when I left thee for a while, it was to the end I might learn,

" how thou wert to be diſpoſed of. When he had ſpoke thus to me,
" I had a great averſion to the returning to my body, as being delighted
" with the ſweetneſs and beauty of the place which I ſaw, and with the
" company of thoſe that lived there: however I durſt not ask any thing of
" my conducter: but in the mean time, I know not how, I found myſelf
" alive amongſt men. Theſe and other things which the man of God
" had ſeen, he would not relate to every one, or to ſuch as were ſlothful
" and negligent in the care of their Souls; but only to ſuch as were de-
" ſirous to profit by his words, by the wholſome fear of the torments of
" the other world, or the delightful hope of never ending joys.

" NEAR his cell dwelt a certain Monk named *Haemgils*; one advanced
" to the prieſtly dignity, which he honoured with his good-works; who
" is ſtill living, and is a ſolitary in *Ireland*, where he ſuſtains his decrepit
" age with coarſe bread and cold water. He often viſited the good man;
" and by repeated interrogations learnt of him all the particulars he had
" ſeen whilſt ſeparated from the body: by whoſe relation we alſo came
" to the knowledge of thoſe few things we have briefly ſet down. He
" related alſo his viſions to King *Alfrid*, a man in all reſpects moſt learned,
" who heard him moſt willingly and attentively; and procured his being
" admitted into the monaſtery aforeſaid, and there receiving the monaſtick
" tonſure: who alſo when he viſited thoſe parts uſed often to go to hear
" him. Over this monaſtery at that time preſided *Edilwald* Abbot and
" Prieſt of a religious and modeſt life, who now holds the epiſcopal
" chair of the church of *Lindisfarne*, leading a life worthy of that ſta-
" tion. Under him the good man had a more retired place of reſidence
" aſſigned him in the monaſtery, where he might with more freedom
" give himſelf up to continual prayer, and to the ſervice of his Creatour.
" And as this place was ſeated on the bank of the river, he uſed fre-
" quently, out of his great deſire of mortifying the body, to go into the
" ſame, and plunge himſelf over head in the waters. Here he would ſtand,
" as long as he could endure, ſometimes up to the loins, ſometimes up
" to the neck in water, ſinging Pſalms or reciting prayers: and when he
" came out he never put off his wet and frozen garments, till they were
" heated and dried by his body. And when in the winter-time pieces

" of

" of ice floated about him, which he himſelf ſometimes had broke, to " make a place to ſtand or plunge himſelf in; and thoſe that ſaw him " would ſay, *'Tis a wonder brother* Drithelm, *how you are able to endure the* " *violence of the cold?* He would anſwer ſimply (for he was a man of " great ſimplicity, and of a mild nature) *I have ſeen colder places:* And " when they ſaid, *'Tis ſtrange you ſhould chuſe ſuch auſterities*; he replied, " *I have ſeen greater auſterities.* Thus to the day of his being called to " a better life, he continued, out of an unwearied deſire of heavenly goods, " to bring under his aged body with daily faſts and mortifications; and " forwarded the ſalvation of many both by his words and life." So far the hiſtorian.

Sept. 2. St. *WILLIAM,* Biſhop of *Roſchild.*

From the *Daniſh* hiſtorians, *Saxo Grammaticus, c.* 11. and *Krantzius, L.* iv. *c.* 33.

ST. *William* of *Roſchild* was an *Engliſhman* by birth, and from his youth conſecrated himſelf to God in the eccleſiaſtical ſtate. He accompanied King *Canutus* in one of his voyages to *Denmark*, in quality of his chaplain and ſecretary; and at that King's return into *England*, ſtaid behind to labour in the goſpel; for he had great talents for gaining ſouls to Chriſt; being eminently qualified both by learning and piety for the apoſtolick function. In ſhort, ſuch was the ſucceſs Almighty God was pleaſed to give his preaching, and ſo great the eſteem all men had of his ſanctity, that he was promoted to the Biſhoprick of *Roſchild*; in which church are the monuments of the *Daniſh* Kings. King *Swane* having made himſelf maſter of *Denmark*, gave our Saint more than once occaſion of exerting his paſtoral zeal. This Prince had contracted an inceſtuous marriage with a near kinſwoman, and would not hearken to the admonitions of the holy Prelate, inſiſting upon a ſeparation, till he was obliged to

pronounce

pronounce againſt him the ſentence of excommunication, which brought him to a ſenſe of his duty. Some time after, by the ſuggeſtion of evil counſellors, the ſame King cauſed ſome perſons to be put to death without legal trial, or proofs of their guilt: which the Biſhop hearing, met the King at the church door, and holding out his paſtoral ſtaff, forbid him to enter the houſe of God, till his hands were cleanſed from innocent blood: at which, when the King ſtood aſtoniſht, and ſome of the courtiers drew their ſwords, ſignifying they would revenge the affront done to their Prince, the man of God offered his neck, ſaying, *he was ready and willing to die in defence of the Church of God againſt ſuch as would prophane it.* Hereupon the King retired and bitterly bewailed his crime; and after having ſubmitted to penance, was conducted to church by the holy Biſhop himſelf, with whom he ever after lived in perfect harmony; hearkening in all things to his godly counſels. And as they were cloſe friends in life, ſo the bleſſed Prelate deſired and obtained of God that they ſhould not be ſeparated in death: for going to meet the corps of the King, when brought to be buried in his church of *Roſchild*, he proſtrated himſelf in prayer near the dead body; and there gave up the ghoſt, without any ſickneſs or agony; and was buried at the ſame time, and in the ſame place.

THERE were divers other *Engliſhmen* of the name of *William*, who in their days have been illuſtrious for ſanctity: ſuch as *William* an *Engliſh* Prieſt of *Pontoiſe*, who departed to our Lord, *Anno* 1192; at whoſe tomb, the blind, the lame, and other diſeaſed were wonderfully cured: as may be ſeen in *Rigordus*, in his life of *Philip Auguſtus*; and in St. *Antoninus*, *Tit.* xvii. *c.* 9. *William Fleet*, of the order of the hermites of St. *Auguſtine*, in the fourteenth century, ſaid to be honoured in his order amongſt the Saints: *William* ſurnamed *Anglicus*, or the *Engliſhman*, of the order of the *Servites*; of whom *Bzovius* writes (*Anno* 1358) that he illuſtrated thoſe times by his preaching; by which he drew very many Souls out of the mire of ſin; and that he departed this life in the odour of ſanctity, *&c.*

ON

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ON the fourth of *September* was formerly honoured in *Ireland* St. *Ultan* a holy Prelate of the kindred and family of St. *Brigide*, who flouriſhed in the ſeventh century; and was Biſhop of *Ardbrecan* (now united to the See of *Meath*). He is named in the ſecond place amongſt the Saints of the third *Order* or *Claſs*, in the famous manuſcript catalogue, publiſhed with notes by *Uſher* in his antiquities, *p.* 473: of which order 'tis there ſaid, that it was compoſed for the moſt part of holy Prieſts, and of ſome few Biſhops: that theſe Saints lived in deſart places, upon herbs, and water, and the alms of the faithful; that they renounced all propriety, and deſpiſed all earthly things. The firſt named in this *Claſs* is St. *Petranus* Biſhop of *Luske*, whoſe deceaſe is marked in the annals of *Ulſter*, *Anno* 616. The next is St. *Ultan*, of whom we are ſpeaking, who according to the ſame annals, departed to our Lord, *Anno* 657. The third is St. *Colman*; of which name there were many *Iriſh* Saints; but the moſt celebrated at that time were St. *Colman*, ſon of *Gillem*, founder of the church of *Clone*, St. *Colman Chain*, Diſciple of St. *Barrus* Biſhop of *Cork*, and St. *Colman* of *Lindisfarne*, founder of the church of *Inys-bo-finde*. The other Biſhops are St. *Murgeus*, St. *Maidoc* or *Ædan*, St. *Loman* (of which name there were three Saints, one a nephew of St. *Patrick*, founder of the church of *Trim*, another called *Loman Lachagili*, and a third called *Loman Lachavair*) and laſtly, St. *Senach*, who preſided over the church of *Armagh* from the year 595, till the year 610. The chief of the Prieſts were St. *Fechin*, St. *Airedan*, St. *Faillan*, St. *Cronan*, St. *Ernan*, &c.

ON the fifth of *September*, divers writers commemorate St. *Alto* a *Scot*, who going abroad into *Germany*, embraced an eremitical life in a foreſt of *Bavaria*, near the fountain, where now ſtands the monaſtery of *Altmunſter*, which took its name from him. King *Pipin* moved with the fame of his ſanctity gave him a part of that foreſt; where cutting down the trees, he founded his church and monaſtery about the middle of the eighth century; which was conſecrated by the holy Archbiſhop St. *Boniface*. Here he lived and died, illuſtrious for miracles: and here he is

honoured

honoured to this day with a publick office, on the ninth of *February*, ſuppoſed to be the day of his dying upon earth, to be born in heaven.

ON the ſixth of *September* the *Engliſh* Martyrology commemorates St. *Bega* a holy Virgin born in *Ireland*, of noble parentage; who left her country and worldly friends for the love of her heavenly ſpouſe; and came over into *Britain*. Where in the territory of *Coupland*, near *Carliſle* in *Cumberland*, ſhe conſecrated her days to divine love, and built a ſmall church and monaſtery, from her called St. *Bega*'s or St. *Bees*; which after the conqueſt was given by *William de Meſchines*, Lord of *Coupland*, to the Monks of St. *Marie*'s in *York*. In this place ſhe lived and died illuſtrious for many miracles; and was buried in her own church; to which the people of the north of *England* uſed frequently in former ages to reſort in pilgrimage.

ON the eighth of the ſame month is marked the feſtivity of St. *Diſen* or *Diſibode*, whoſe life was written by St. *Hildegardes*. He was born in *Ireland*, *Anno* 619; and there conſecrated himſelf to God in a religious life. The eminence of his virtues cauſed him to be promoted to the epiſcopal dignity, yet without being fixed to any certain See. In this quality he preached the goſpel for ſome time with great fruit in his own country: and then paſſed over into *Gaul*, about the year 652: where after ten years labours and peregrination, he founded in the dioceſe of *Mentz*, a famous monaſtery, called from his name *Diſenburg* (now poſſeſſed by a college of Canons) of which he was Abbot. Where, ſays the *Engliſh* Martyrology (*June* 8) in great ſanctity of life and miracles he ended his bleſſed days about the year 700.

Sept. 9. St. *QUERANUS* or *KIERAN* the younger, Abbot.

From his acts quoted in *Uſher*'s antiquities, *p.* 471, 476, 484, 495.

ST. *Kieran* (whom the *Roman* Martyrology celebrates this day under the name of *Queranus*, and who, for diſtinction from St. *Kieran* cotemporary to St. *Patrick*, is called *the younger*, and *the carpenter's ſon*) was born in *Ireland* in the beginning of the ſixth century. When very young he put himſelf under the diſcipline of the great St. *Finian* in his famous ſchool of *Clonard*, or *Cluainirard*, from whence ſo many Saints came forth; and amongſt the reſt the twelve, commonly called Apoſtles of *Ireland*; in which number our Saint has the firſt place in St. *Finian*'s acts. In this celebrated ſchool *Kieran* made great progreſs, both in virtue and learning: where, as 'tis related in the life of St. *Finian*, when in St. *Matthew*'s Goſpel, he was come as far as that ſentence, *all the things you would men ſhould do to you, do you to them*; he ſhut his book, ſaying, this was enough for him to learn: upon which, when one of his ſchool-fellows ſaid, I think then we muſt call *Kieran*, *Leth-matha*, that is, *half Matthew*; becauſe he is for ſtopping in the middle of the Goſpel; no, ſaid St. *Finian*; but call him, *Leath-nerion*, that is *half-Ireland*, for one half of this iſland ſhall be his: which was afterwards verified by the flouriſhing eſtate of his ſchool of *Cluain-micnois*, and the many monaſteries throughout *Ireland*, which followed his rule and order.

FROM *Clonard* our Saint went, with the licenſe and benediction of his maſter St. *Finian*, to St. *Ninnidus* or *Nennidius*, (who lived in a wood, in an iſland of the lake of *Erne* or *Fermanagh*) under whom he continued for a while his ſacred ſtudies and divine contemplations: and then for his greater

improvement was directed to St. *Endeus*, the holy Abbot of the *Iſle of Aran*. This Saint received him with great joy, and entertained him for ſeven years in his monaſtery (where he was employed in thraſhing out the corn for the uſe of the community) and then ſent him to the *Iſle of Cathan*, to St. *Senan*: who knowing his merit by divine revelation, gave him the charge of entertaining the ſtrangers that reſorted to his monaſtery. In this office his hoſpitality and charity appeared ſo exceſſive to the reſt of the brethren, that they would not be eaſy till he quitted their community; and retired to an iſland called *Angina* or *Inis-Aingean*. Here he founded a monaſtery, to which many reſorted from all parts, attracted by the fame of his ſanctity, deſiring to conſecrate themſelves to the love and ſervice of God, under his conduct and diſcipline. In favour of theſe he compoſed a ſtrict monaſtick rule, called in the *Ulſter* annals (*Ad Annum* 743) *the law of Kieran*: But indeed his life which he led amongſt them was ſo perfect a model of all virtues, that they needed no other rule; for in his countenance, in his habit, in his ſpeech, and whole behaviour, his Diſciples ſaw what they were to embrace, and what they were to avoid, in order to attain to the perfection of their ſtate.

AFTER ſome time a holy man, of the province of *Munſter*, called *Dompnanus*, came to viſit St. *Kieran* in his monaſtery of the iſland, and acquainted him with his deſire of finding a proper place, where he might, in a ſecure retirement, devote himſelf wholly to our Lord. The Saint, who had no attach to any place upon earth, and who ſought not his own convenience or pleaſure, but the greater glory of his Lord, told his gueſt he was welcome to dwell in that iſland, and that he with his brethren would ſeek another habitation. Upon which he quitted *Inis-Aingean*, which had been given him by King *Dermitius*, and founded the famous monaſtery of *Cluain-micnois* in *Weſt-meath*, the ſame Prince making over that territory alſo to him. This place, it ſeems, was by divine revelation foreſhewn to him; where alſo long before he was born, as we learn from *Jocelin* in the life of St. *Patrick*, *c.* 113, that Saint had ordered certain relicks, brought from *Rome* by his Diſciple *Munis*, to be depoſited; foretelling, that there ſhould be in times to come, the reſidence of a child of light, *Kieran* by name, for whom God would have them reſerved. Here the

the Saint is believed to have been both Abbot and Biſhop: for his monaſtery quickly became a Biſhop's See, a city being built about it called *Clunes.* * Here alſo he opened a ſchool which for divers ages was famous for divine learning: and having, ſays the author of his acts, for ſome time enlightened the world, like the Sun, with the brightneſs of his illuſtrious miracles; he here at length happily repoſed in our Lord, on the ninth of *September*, *Anno* 549; being, as 'tis commonly aſſerted, no more than thirty three years of age. His † name is recorded amongſt the chiefeſt fathers of the *Iriſh* church, in the celebrated epiſtle of the Abbot *Cummianus* to *Segenius* Abbot of *Hii*, written *Anno* 634; publiſhed by *Uſher* in his *Sylloge Epiſtolarum Hibernic. p.* 33.

Sept. 10. St. *OTGER*, Deacon.

From the acts of St. *Wiro*, &c.

ST. *Otger* was by birth an *Engliſh Saxon*; and for his virtues was already advanced to the degree of Deacon, in our primitive *Engliſh* church; when St. *Wiro* elected Biſhop (amongſt the *Scots* or *Iriſh*) with the holy Prieſt St. *Plechelm*, paſſed thro' *England* in their way to *Rome*. Providence would have it that theſe two Saints, in their journey, ſhould light upon this virtuous Deacon: who alſo on his part was inſpired to join their company; and thro' the fervent deſire he had of his heavenly country, to quit all earthly hopes, and to follow theſe men of God. With them therefore he made a pilgrimage to *Rome*; and there with great devotion viſited the monuments of the Apoſtles and Martyrs: and when they being both by

* *Clunes* is ſeated on the river *Shannon*, oppoſite to the province of *Connaught*, the Biſhopriek is now united to that of *Meath*.

† *Succeſſores noſtrorum Patrum priorum* Ailbei *Epiſcopi*, Querani Colonienſis (*Clonienſis*) Brendini, Neſſani, Lugidi, ------- *congregati in unum* ------ *in campo* Lene *Sanxerunt* ---- *ut Paſcha cum univerſali Eccleſiâ in futuro Anno celebrarent*, &c.

the Pope conſecrated Biſhops, returned home; and not long after paſſed the Seas again, into the *Belgick Gaul*, to advance by their preaching the Kingdom of Chriſt; *Otger* was ſtill their inſeparable companion. They were all kindly entertained by *Pipin* Duke of the *Franks*; who finding they were men of God, and that the whole country was illuſtrated by their doctrine and ſanctity; gave them a retired place for their abode, near *Ruremond*, formerly called St. *Peter*'s *Mount* (now *Mount* St. *Odilia*) where they built an oratory in honour of the bleſſed Virgin, and a monaſtery under the name of St. *Peter*; and there led a moſt heavenly life. In this holy ſolitude St. *Otger*, after having by word and example brought many Souls to deſpiſe earthly vanities, and to aſpire after everlaſting goods, departed to a better life, ſome time in the eighth century. His body was buried in St. *Peter*'s *Mount* aforeſaid, where it was illuſtrious for miracles. His feſtival is kept on this day in the *Dioceſes* of *Ruremond*, and *Groningen*; both the one and the other honouring him as their preacher and patron.

Sept. 10. St. *FINIAN* or *WINNIN*, Biſhop.

From his acts in *Capgrave*, *Uſher*'s antiquities, *p.* 494, *&c.*

ST. *Finian*, whom the *Welch* call St. *Winnin*, was * born in *Ireland* (towards the beginning of the ſixth century) of moſt noble parentage: his father's name was *Carpreus*, his mother's *Laſſara*, of the illuſtrious *Aradean* race. But the luſtre of his virtues was far greater than that of his family: inſomuch, that he is join'd with St. *Finian* of *Clonard*, and ſet down in the very firſt place amongſt the Saints of the ſecond *Claſs* in the ancient *Iriſh* catalogue. He received his firſt inſtructions in Chri-

* The birth of this great man, and his future ſanctity is ſaid to have been long before revealed to St. *Patrick*.

ſtian

ſtian piety and learning, from a holy Biſhop called *Colman*; to whoſe care he was recommended by his parents: with him he lived for ſome years in the practice of entire obedience and humility; and then was directed by him to *Coelan*, the holy Abbot of *Noendrum* or *Edrum*. This venerable Abbot at the firſt ſight of young *Finian*, diſcovered by prophetick light his eminent ſanctity; and therefore excuſed himſelf from receiving him for his Diſciple, whom he conſidered as by much his ſuperior in virtue and grace. However he recommended him to St. *Nennio*, a *Britiſh* Prelate, who had his See in what was then called *the great monaſtery* (perhaps that of *Bangor*) and as providence would have it at that very juncture of time, arrived in a ſhip, with ſome of his brethren, on that coaſt; agreeable to what *Finian* had a little before foretold. This holy Prelate received the young man, and at his return took him with him to his monaſtery in *Britain*; where he gave him the habit, and trained him up for ſome years in monaſtick diſcipline and ſacred letters, in which he made great progreſs; but more eſpecially, in the ſcience of the Saints. Inſomuch that he was already favoured, ſays the author of his acts, with the gift of miracles; of which he ſets down ſome inſtances. From *Britain*, for further improvement, *Finian* travelled to *Rome*, where he ſpent ſeven years in the continual ſtudy of true wiſdom, and at the end of this time was ordained Prieſt. In his return homeward my author makes him preach the goſpel to ſome Pagan people in the neighbourhood of *Italy*, and confirm his preaching with extraordinary miracles, which we willingly paſs over to return with him to *Ireland*; where he founded the church and monaſtery of *Magbile*; and being conſecrated Biſhop, by his preaching and life, very much illuſtrated that portion of God's church. He flouriſhed during the reigns of *Tuathal Mælgarb* King of *Ireland* (to whom he foretold his unhappy death) and his ſucceſſor *Dermitius*. His miracles were many and great. He reſtored a Nun to life, ſays my author, in the church called the *cell of the Mount*; and a man, a ſervant of a certain Biſhop, that had been drowned. He recalled to life by his prayers *Nathus* a Biſhop that had died without the holy ſacraments, who having received the ſacred viaticum from the hands of St. *Finian*, fell again aſleep in our Lord. He even raiſed to life a widow's ſon that had been dead

three

three days; and had departed this life without baptiſm: not to ſpe ak of many other of his ſigns and wonders. At length being viſited by a painful illneſs, which confined him for a twelve-month to his bed; after having prepared himſelf for his exit by receiving the divine myſteries, he breathed out his pure ſoul into the hands of his Creator, on the tenth of *September*, in the ſixth century. The *Iriſh* writers maintain he was buried either in the church of *Magbile*, or in that of *Daiminys*: *Capgrave*, with *John of Tinmouth*, affirms he was enterred in *Kill-Winnin*, in *Cuningham* of *Scotland*: and Father *Colgan*, who confounds him with St. *Frigidianus* of *Luca*, ſuppoſes him to be buried in that city. St. *Ænguſſius Keledeus* in his *Saltair-na-rann* acquaints us, that he was of old honoured as principal patron in all the province of *Ulſter*, as St. *Brigid* was in that of *Leinſter*, St. *Kieran* of *Cluain-mic-nois* in that of *Connaught*; and St. *Ailbeus* in that of *Munſter*.

Sept. 12. St. *AILBEUS*, Biſhop.

From his acts in *Uſher*'s *Britiſh* antiquities, *p.* 409, 412, 414, 450, 451, 452, 476.

ST. *Ailbeus* or *Albeus* was born in *Munſter*, in the eaſtern part of the land of *Eliach*; and brought up by ſome *Britons* who dwelt in that territory; till a Prieſt of the *Britiſh* nation, who had made ſome efforts to convert the *Iriſh* to Chriſt, coming thither, and finding the child deſirous to know, and to ſerve the true God, inſtructed him in the Chriſtian faith and baptized him. The acts of our Saint ſuppoſe this to have happened many years before St. *Patrick* came to preach in *Ireland*: for according to theſe acts, as well as thoſe of St. *Declan*, St. *Ibar*, and St. *Kieran* the elder, theſe four Saints were made Biſhops at *Rome*, and ſent to preach in *Ireland*, ſome time before St. *Patrick*'s arrival there. As to St. *Ailbeus*, the author of his life acquaints us, that going to *Rome* he put himſelf under the diſcipline of a holy Biſhop called *Hilary*, by whom he was inſtructed in

in the divine ſcriptures: in which, as well as in all virtue and ſanctity, he made ſo great a progreſs; that the holy Prelate recommended him to the Pope, as one proper to be conſecrated Biſhop, for the benefit of his country. In conſequence of this recommendation, and of the experience of his great merit, he was ordained, and ſent to preach the goſpel to the *Iriſh*; after having had for ſome time under his care at *Rome* St. *Declan* and others of his countrymen, who were come thither for their inſtruction and improvement in chriſtian life and doctrine. The Saint, returning into *Ireland*, went about the iſland, preaching the goſpel of Jeſus Chriſt, confirming his doctrine with miracles; and converting many of the people to the faith; more eſpecially in his native province of *Munſter*: but the converſion of the Princes was reſerved for St. *Patrick*. In the mean time, *Ailbeus* contracted a moſt holy friendſhip and union with his fellow labourers St. *Ibar* and St. *Declan*; more eſpecially with the latter, inſomuch, that they would willingly have been always together, had not the neceſſity of attending, in different places to the work of their miniſtry, obliged them to ſeparate from each other.

WHEN St. *Patrick*, in the courſe of his apoſtolick labours, coming into *Munſter*, had there converted *Enguſs* the ſon of *Nefrich* the King of that province; and was with him in his royal city of *Caſſel*; St. *Ailbeus* went to viſit him, and deſired to be received into the number of his Diſciples; for he was a man of an extraordinary humility. Both St. *Patrick* and the King received him with great joy; and ordained, with the general conſent of the province, that he ſhould be the Archbiſhop of *Munſter*; and that his See of *Emely* (now annexed to that of *Caſſel*) ſhould be forever the metropolitan of that province. He obtained alſo on this occaſion of King *Enguſs* a grant of the *Iſle* of *Aran*, in favour of the holy Abbot *Enna* or *Endeus*, who built a famous monaſtery there, which produced ſuch a number of Saints, that the iſland was called of old *Arna Sanctorum*. Over all theſe Saints St. *Ailbeus* had the ſuperintendence; and compoſed for them a monaſtick rule, ſtill extant, ſays *Uſher*, in the old *Iriſh*. After theſe tranſactions our humble Saint ſeeing himſelf much honoured by all, conceived a deſign of privately withdrawing himſelf from *Ireland*, and ſailing into *Thule* an iſland a far off in the ocean (commonly

ſuppoſed

ſuppoſed to be *Iceland)* there to ſerve his God in ſolitude: but providence oppoſed this deſign, and inſpired the King to ſet guards in all the Ports to prevent his flight. He continued therefore with his people whom he had brought over to Jeſus Chriſt, exerciſing amongſt them his apoſtolick functions to his dying day; which according to the *Ulſter* and *Inisfallen* annals, was not till the year 527. The day of his death, or at leaſt that day on which his feſtivity was antiently kept, was the twelfth of *September*.

Sept. 12. St. *LAISREAN* alias *MOLAISSIUS* Abbot.

From *Uſher*'s antiquities, *p.* 485, 486, 497, 498. *Cummianus Epiſt. ad Segenium*, &c.

COLGAN informs us there were no fewer than eleven *Iriſh* Saints of the name of *Laiſrean* or *Molaiſſius*, amongſt theſe there were two moſt eminent; of whom we ſhall here give a ſhort account.

THE former was *Laiſrean* the ſon of *Nadfraich*, whoſe name occurs amongſt the Saints of the ſecond rank, in the antient *Iriſh* catalogue. He was brought up in the celebrated ſchool of St. *Finian* at *Cluainirard:* and was one of thoſe twelve chief Diſciples of that Saint, who are commonly called the twelve Apoſtles of *Ireland*. He contracted a moſt holy friendſhip with St. *Ædan* or *Maidock* firſt Biſhop of *Fernes:* and going from him to the north of *Ireland*, he founded the famous monaſtery of *Daimh-Inis* (or the *Iſle of the Ox)* in the lake of *Erne:* where he directed, in the ways of truth and life, a large congregation of religious men; and ſhone forth as a bright lamp, according to his ancient hymn, illuſtrating all *Ireland* by his doctrine and ſanctity. He converted *Conall*, alias *Colman Derig*, a King of *Ulſter* (who had been ſtruck with blindneſs) to the faith of Chriſt; and was, together with St. *Finian* and St. *Brendan*, a principal

principal adviſer to his ſchool-fellow St. *Columkille* to leave *Ireland*, and paſs over into *Britain*. He departed to our Lord on the twelfth of *September*, *Anno* 570.

THE younger St. *Laiſrean* or *Molaſſius* was ſon of *Kiarell*, and Abbot of *Leghlene* in *Leinſter*: in which monaſtery (and perhaps in ſome others depending on it) he had one thouſand five hundred Monks under his direction. He maintained the canonical obſervation of the feaſt of *Eaſter* in the ſynod held in the plain of *Lene*, *Anno* 630: in which it was decreed (as we learn from the epiſtle of the Abbot *Cummian*, who ſeems to have been preſent there, *p.* 34.) that all ſhould, without ſcruple, humbly receive what was now proved to be the better; and what was brought over to them from *the fountain of their baptiſm* (ſo they call the Church of *Rome*) *and of their wiſdom, even from the ſucceſſors of the Apoſtles of our Lord*: and therefore that *Eaſter* ſhould be kept the following year with the univerſal church. However, upon ſome oppoſition afterwards made, this decree had not its full effect. Wherefore, as we learn from the ſame author (publiſhed by *Uſher* in his *Sylloge Epiſtolarum Hibernicarum*, *p.* 34.) It ſeemed good to the ancients of the *Iriſh* church, agreeably to the ordinance of God, *Deuteron.* xvii. preſcribing, that in difficult and diſputed caſes they ſhould go to the place which the Lord had choſen, to ſend to *Rome* for the clearing up this controverſy, ſuch perſons as they knew to be wiſe and humble, as children to their mother. This deputation was made the year after the ſynod; and St. *Laiſrean* was the chiefeſt of thoſe wiſe and humble men that were ſent. They found at *Rome* that all chriſtian nations agreed with the church of that city, in the celebrating the canonical *Eaſter*. And they were enabled at their return home (*Anno* 633) to give full ſatisfaction on that head to thoſe that ſent them. They alſo brought with them books and relicks of the holy martyrs: *in which*, ſays Abbot *Cummian*, *we have experienced the power of God. For with theſe eyes have we ſeen a girl that was quite blind recover her ſight by theſe relicks; and a paralytick walking, and many devils caſt out.* So he. St. *Laiſrean*, during his ſtay at *Rome*, was conſecrated Biſhop by Pope *Honorius*; and when he returned to *Ireland*, is ſaid to have been dignified with the character of *Legat* of the Apoſtolick See. This holy Prelate repoſed in

our Lord, according to the *Iriſh* annals, *Anno* 639. His feſtivity was wont to be celebrated on the eighteenth of *April.*

Sept. 16. St. *NYNIAS* or *NINIANUS*, Biſhop.

From St. *Bede*, *L.* iii. *c.* 4. and his acts in *Capgrave.*

ST. *Nynias or Ninianus*, whom the *Scots*, ſays *Uſher*, call St. *Ringen*, was born in the fourth century, in that part of *Britain*, where afterwards was the kingdom of the *Cumbrians* (comprehending *Cumberland*, *Galloway*, &c.) His acts in *John of Tinmouth* (which I take to be the ſame as were written by St. *Ælred of Rievalle*) tell us, he was ſon of the Prince of that country, and was from his infancy educated in the faith of Chriſt and chriſtian piety. "When he had paſs'd his childiſh years, ſays "this writer, he had a wonderful devotion for the churches, and a great "love for his neighbours: he was ſober in his diet, ſparing in his words, "aſſiduous in reading, grave in his behaviour, averſe from all light jokes, "and diligent in ſubjecting the fleſh to the ſpirit." At length, by an inſtinct of the Holy Ghoſt, deſpiſing riches, and treading under foot all worldly affections, he reſolved on a pilgrimage to *Rome*; which he undertook, when he was now grown up to man's eſtate, in order to perfect himſelf in the ſcience of the Saints. He was kindly received by the Pope (at that time probably St. *Damaſus*) and recommended to proper maſters, to be inſtructed in the ſacred Scriptures, and divine truths: where, ſays my author, "the young man applying himſelf with great "affection to the word of God, and like the diligent bee, gathering the "honey of wiſdom, from the ſeveral ſentences of the holy doctors, as "from flowers of various kinds, laid it up in the hive of his breaſt, to "ſerve for the nouriſhment of his interior man; and to be brought forth "in due time, for the comfort and benefit of many."

AFTER

AFTER he had thus ſpent ſeveral years at *Rome* in the ſtudy of wiſdom, and the practice of all chriſtian virtues; "being, ſays my author, "chaſt in body, prudent in mind, provident in counſel, and circum-"ſpect in every action and word; he was judged worthy of the epiſco-"pal character, which he received at the hands of the Pope; and was "ſent by him to preach the faith of Chriſt to the infidels that remained "in *Britain.*" In his way homeward he called on the great St. *Martin*, Biſhop of *Tours*, who joyfully received him, knowing by a divine light that he was a choſen veſſel of God, and would be the happy inſtrument of the ſalvation of many ſouls. When he arrived in *Britain*, at the place deſtined to be the field of his apoſtolick labours, his countrymen (the *Britons* of the north) who already regarded him as a Prophet and as a Saint, expreſſed a great ſatisfaction at his coming; and willingly hearkened to his heavenly exhortations: this made it eaſier to him to aboliſh and extirpate their wicked cuſtoms, and inveterate ſuperſtitions; and inſtead of thoſe poiſonous weeds, to plant amongſt them the good grain of ſound faith and of all chriſtian virtues; which he taught them both by word and work; and confirmed what he taught by many miracles. He choſe for his epiſcopal ſeat a place almoſt encompaſſed by the ſea, now called *Witehern* in *Galloway*; where he built a church of ſtone; to which kind of buildings the *Britons* were not accuſtomed before; which gave the place the name of *Candida Caſa*, or the *white houſe*. This church he dedicated to God, in the name and honour of St. *Martin*; who by that time was gone to our Lord, and was already honoured as a Saint in the Church of God. Here, by the account given of him in his acts, he ſeems to have lived in community with his clergy, in a kind of monaſtick life as St. *Martin* and divers other great Saints had practiſed, without any prejudice to their paſtoral functions; calling in by this means *Mary* to the aſſiſtance of *Martha*.

BUT St. *Ninian*'s zeal was not confined to his countrymen the *Britons*, it extended itſelf alſo to their neighbours the *Picts*, who inhabited at that time the greater part of what is now called *Scotland*. Amongſt theſe he carried the light of the goſpel, and brought over a great multitude of them (*viz.* all the ſouthern *Picts*, dwelling on this ſide of mount *Grampus*)

from their idolatry to the faith of Chriſt. To effect this, as my author informs us, he wrought wonderful miracles amongſt them: for by his prayers, the blind recovered their ſight, the lame walk'd, the lepers were cleanſed, the deaf heard, the dead were raiſed to life, and ſuch as were oppreſſed by the devil were delivered. Having ſettled this new church on a ſolid bottom, and ordained Biſhops and Prieſts amongſt them, he returned to his See of *Candida Caſa*; and there continued his apoſtolick functions, wonderfully ſhining forth by his virtues and miracles (of which my author gives divers inſtances) till God was pleaſed to call him to himſelf to crown his labours with everlaſting glory. He repoſed in our Lord *September* 16, *Anno* 432, and was buried in the church of St. *Martin*, which he had built, where his tomb was illuſtrious for miracles.

S T. *Bede*, *l.* iii. *c.* 4. ſpeaking of St. *Columba*'s preaching the Goſpel to the northern Picts, takes occaſion to give us a ſhort account of St. *Ninianus* whom he calls *Ninyas* in theſe words. "The ſouthern Picts, ſays he, "who dwell on this ſide of the mountains (as it is related) long before "that time, leaving the errour of idolatry, had received the faith of the "truth; the word being preached to them by *Ninyas* a moſt reverend "Biſhop and moſt holy man of the nation of the *Britons*; who was regu-"larly inſtructed at *Rome* in the faith, and in the myſteries of the truth. "The ſeat of whoſe Biſhoprick, noted alſo for the church of St. *Martin* "the Biſhop (where his body with thoſe of many other Saints, repoſeth) is "at preſent poſſeſſed by the *Engliſh* nation. Which place now belonging "to the province of the *Bernicians* is commonly called *Candida Caſa*, "the *white houſe*; becauſe the Saint built there a church of ſtone, which "was an unuſual thing among the *Britons*." So far St. *Bede*. But as to thoſe other Saints who, as this venerable hiſtorian informs us, were buried in the ſame church with St. *Ninianus*, we cannot tell who they were, becauſe their names, tho' written in the book of Life, are no where, I believe, recorded upon earth: in all appearance they were of the number of his Diſciples; and probably one of them might be St. *Plebeias*, mentioned in his acts as a brother of our Saint, and an imitator of his virtues. St. *Ninianus* has a place on this day in the *Roman* Martyrology. Diverſe ancient writers have ſpoken of his virtues and miracles; as may be

 ſeen

ſeen in *Uſher*'s antiquities of the *Britiſh* churches *p.* 351: amongſt the reſt *Alcuin* preceptor of the Emperor *Charlemagne*, in his epiſtle to the brethren of the church of *Withern*; *William of Malmesbury* in his third book of the Biſhops of *England:* and *John Fordon* in his *Scotichronicon*, *Paſchaſius Radbertus* alſo relates, how a holy Prieſt, who often celebrated Maſs at the body of St. *Ninianus*, was favoured there with the ſight of our Lord in the ſacred myſteries, in the ſhape of a little child. But of this holy man this may ſuffice.

Sept. 16. St. *EDITHA*, Virgin.

From her acts in *Capgrave*, &c.

ST. *Editha* was natural daughter to King *Edgar*, by *Wulfrida*, a noble lady, whom that Prince had raviſhed; for which he underwent a penance of ſeven years; as we have ſeen in the life of St. *Dunſtan*. *Edgar*, upon the death of his lawful wife, would have married this lady: but ſhe rather choſe, after ſhe had brought forth her daughter *Editha*, to retire into the monaſtery of *Wilton*, and there to devote herſelf to God. She received the monaſtick habit from the hands of St. *Ethelwold* Biſhop of *Wincheſter*; and made ſuch progreſs in all virtues, as to be judged worthy to be choſen Mother and Abbeſs of that holy community; and even to be honoured as a Saint after her death. As to her daughter *Editha*, ſhe was from her very infancy conſecrated to Chriſt; being brought up in the ſame monaſtery, under her mother's care; who made it her ſtudy to adorn her daughter, not with gold or pretious ſtones, or ſuch like earthly toys, but with the far more valuable ornaments of true virtue and the knowledge of divine truths, by the means of ſpiritual lectures, to which ſhe accuſtomed her tender Soul. Nor was it long before the Saint, young as ſhe was, received alſo the habit of religion, with the conſent of the King, and dedicated herſelf by religious vows to the King of Kings. As to the particulars of her virtues, my author acquaints us, that ſhe ſhewed herſelf

a *Martha* with relation to her ſiſters, by her readineſs to ſerve them, even in the meaneſt offices; and a *Mary* with regard to Jeſus Chriſt, by her conſtant attention and love to him: that her charity was great to all, more particularly to ſuch objects as were moſt loathſome; on whom ſhe more willingly attended; preferring, as he ſays, the leprous before the King's children: and that ſhe was the general refuge of the poor and indigent, and comforter of the afflicted. He adds that ſhe had a great horrour of every thing that might in the leaſt ſully her virginal purity; was very mortified in point of eating; and kept the fleſh in ſubjection by a rough hairſhirt, which ſhe ſecretly wore under her habit. She had a great devotion to the memory of her crucified ſpouſe, as appeared by her conſtant uſe of the ſign of the Croſs on all occaſions: in ſhort, ſhe was eminent in all virtues; particularly in humility, chaſtity, and divine love. When ſhe was but fifteen years old, ſhe was appointed by the King to be Abbeſs over three different monaſteries; but ſhe humbly declined all ſuperiority, and choſe to remain in her own community, ſubject to her mother, who was Abbeſs there. She built the church of St. *Dennis* at *Wilton*; to the dedication of which ſhe invited the holy Archbiſhop St. *Dunſtan*. This Saint, during the Maſs, was obſerved to weep very much: and when his Deacon asked him the reaſon of it; he told him, it was becauſe that holy Soul, meaning St. *Editha*, ſhould ſhortly be taken out of this world; and carried to the regions of everlaſting light; whilſt we, ſaid he, ſhall ſtill continue ſitting here below, in darkneſs and in the ſhades of death. According to this prediction, the holy virgin, forty three days after this ſolemnity, happily repoſed in our Lord, on the ſixteenth of *September*, *Anno* 984; being but twenty three years old. She was buried by St. *Dunſtan* (who alſo aſſiſted her in her laſt illneſs) in the church of St. *Dennis*; in the place where ſhe had often foretold, ſhould be her *Reſt*, and which ſhe had much frequented during life, and watered with her tears. Divers viſions declared after her death the glory ſhe enjoyed with her God: nor was it long before ſhe was enrolled by the church amongſt the Saints. She is celebrated on this day by the *Roman* Martyrology, in theſe words. "In *England* St. *Editha* Virgin, daughter to *Edgar* "King of the *Engliſh*, who being from her tender years dedicated to God in

"a

" a monaſtery, may be ſaid rather not to have known the world than to " have left it."

WE find in our hiſtorians mention of divers other holy women of the name of *Editha* [or *Eadgithe*] honoured alſo by our anceſtors amongſt the Saints, as Firſt, St. *Editha* of *Ailesbury*, daughter to Earl *Frewald*, who conſecrated herſelf to God in that town, and was there honoured after death. Secondly, St. *Editha* ſiſter or daughter to King *Ethelwolf*, Diſciple of St. *Modwenna*, and Abbeſs of *Polleſworth*. Thirdly, St. *Editha* daughter to King *Edward* the elder, married to *Sithric* the *Dane*, who afterwards conſecrated herſelf to God in the ſame monaſtery. To whom ſome add a Fourth, ſiſter to King *Edgar*; who was alſo a Nun at *Polleſworth*.

Sept. 17. SS. *SOCRATES* and *STEPHEN*, Martyrs.

THE names of theſe Saints occur on this day in the *Roman* and other Martyrologies, as of illuſtrious martyrs in *Britain*. But other particulars of them we know none. The recording of their names preferably to thoſe of ſo many others that ſuffered in this iſland under *Maximian* and *Diocletian*, demonſtrates that they have been looked upon by antiquity as it were captains amongſt thoſe many champions of Chriſt, who as St. *Gildas* writes, *in divers places of* Britain *ſtood in the field of battle with invincible courage----and after having been tortured and mangled with unheard of cruelty-----fixed their glorious trophies on the gates of the heavenly* Jeruſalem. In a catalogue of the ancient Biſhops of *London*, (publiſhed by *Uſher*, *c.* 5.) the ſeventh is called *Stephen*: But he in all appearance was not the Martyr of this day, who in none of the Martyrologies is ſtiled a Biſhop; and could not be Biſhop of *London* at this time, when St. *Augulus*, who ſuffered in the ſame perſecution, preſided over that See. *Wilſon*, in his *Engliſh* Martyrology, acquaints us, that there are divers churches in *Wales*, which anciently were dedicated to theſe Saints: where alſo he ſuppoſes them to have ſuffered.

Sept.

Sept. 19. St. *THEODORE*, Archbiſhop.

From St. *Bede*, *L.* iv. *c.* 1, 2, &c.

AFTER the death of the holy Archbiſhop *Deuſdedit*, *Wighard*, a learned and pious Prieſt of the number of his clergy, one every way fit for the archiepiſcopal dignity, was, with the election and conſent of the whole *Engliſh* church, ſent to *Rome* by the Kings *Oſwi* and *Egbert*, to be there conſecrated Archbiſhop by Pope *Vitalian*. But this good man, with moſt of his company, was ſnatch'd away by the plague that then raged, before he received epiſcopal ordination. In his place the Pope would have ordained the venerable Abbot *Adrian*, as we have ſeen in his life, *January* 9, nor would he admit of the excuſes, which his humility ſuggeſted, on any other condition, but that of his finding another equally qualified for that important charge. On this occaſion the holy Abbot preſented to the Pope his friend *Theodore*, a native of *Tarſus* in *Cilicia*, by profeſſion a Monk, one eminent both in divine and human learning, perfect in the *Greek* and *Latin* tongues, and withal irreprochable in his life, and venerable for his age, as being then ſixty ſix years old. The Pope accepted of the man, upon condition that St. *Adrian* ſhould accompany him into *Britain*; and having ordained him Biſhop, *Anno* 668, ſent him into *England*, where he arrived the following year, having paſſed the winter with *Agilbert* Biſhop of *Paris*, who before had been Biſhop of *Wincheſter*.

As ſoon as St. *Adrian* alſo was arrived, who for ſome time was detained by *Ebroin* Maire of the royal palace of *France*, St. *Theodore* began his progreſs thro' all *England*; and was every where received with great joy, and moſt willingly hearkened to by all. St. *Adrian* accompanied him where-ever he went: and thoſe two Saints jointly ſpred abroad, in all parts of the iſland their heavenly doctrine; teaching all men the right way

of

of living in order to live for ever; and the canonical rite of celebrating *Eaſter*. And as both of them were excellently learned both in divine and ſecular litterature, they gathered together a numerous congregation of Diſciples, to whom they plentifully imparted the waters of ſaving knowledge: and at the ſame time as they inſtructed them in the ſacred volumes of the divine ſcriptures, they alſo taught them the liberal arts and ſciences, together with the learned languages: inſomuch that amongſt the many great men that came out of their ſchool, our venerable hiſtorian informs us, *l.* iv. *c.* 2. that at the time of the publiſhing his hiſtory ſome were ſtill living, who were as perfect in the *Greek* and *Latin* as in their native language. "Never, ſays he, had there been before ſuch happy times, ſince "the *Engliſh* came over into *Britain*; whilſt on the one hand ſuch valiant, "and withal religious Kings, ruled here, who were a terror to all barbarous nations: and on the other hand, all mens minds were bent upon "the newly heard of joys of the heavenly Kingdom; and as many as "were willing to be inſtructed in ſacred learning had maſters ready to "teach them. At that time alſo they begun in all the churches of the "*Engliſh* to learn the church ſong, which till then had only been known "in *Kent*." So far St. *Bede*.

THE hiſtorian adds that St. *Theodore*, viſiting all parts, ordained Biſhops in proper places, and with their aſſiſtance corrected all ſuch things as he found defective. He eſtabliſhed St. *Wilfrid* in his See of *York*; and advanced St. *Chad* (charmed with his humility) to the Biſhoprick of the *Mercians*. He ſupplied all the vacant Sees with moſt worthy Prelates; and had the happineſs, during his time, to impoſe his hands on divers great Saints: As for inſtance, he conſecrated St. *Erconwald* to the See of *London*, St. *Hedda* to that of *Wincheſter*, St. *Eata*, and St. *John of Beverly* to that of *Hagulſtad* or *Hexham*, St. *Boſa* to that of *York*, St. *Cuthbert* to that of *Lindisfarne*, St. *Trumwine* to the Biſhoprick of the Picts, *Boſel* to that of *Worceſter*, &c. And ſo many holy and learned men, ſuch numbers of Saints of all conditions, flouriſhed in *England*, during his adminiſtration, and for ſome time after, that this might juſtly be ſtiled the golden age of our *Engliſh* Church. This holy Archbiſhop, during his time, held two councils, gathered from all parts of *England*, for eſtabliſhing the

orthodox faith, and ſettling the diſcipline of the church; the one at *Herudford*, *Anno* 673, the decrees of which may be ſeen in St. *Bede*, *l.* iv. *c.* 5; the other at *Hetfield*, *Anno* 680. *c.* 17. He alſo publiſhed a *Penitentiale*, or canons concerning penance, ſtill extant; and ſet forth in *France* in two volumes in the laſt century.

AMONGST the good works of St. *Theodore*, we muſt not forget what our hiſtorian relates, *l.* iv. *c.* 21, how a war breaking out between *Egfrid* King of the *Northumbrians* and *Ethelred* King of the *Mercians*, and a great battle being fought between them, near the river *Trent*, in which *Elfwin* brother to King *Egfrid* was ſlain; when there ſeemed to be a foundation laid thereby for a more bloody war, and a more laſting enmity between theſe Kings and their fierce nations; this holy Archbiſhop beloved of God, relying on the divine aſſiſtance, undertook to extinguiſh this fire; and ſo happily compaſſed it by his wholeſome exhortations, that both the Kings with their reſpective people were brought to a perfect agreement, and a long continued peace. On this occaſion in the following chapter, St. *Bede* relates a remarkable hiſtory of one *Ymma*, a young gentleman, ſuppoſed by his friends to have been killed in the battle abovementioned; and who in effect was left there amongſt the ſlain: but he recovered; and in offering to eſcape, was taken, and carried to one of King *Ethelred*'s Earls or Thanes, who ordered his wounds to be dreſſed; and when he began to be healed, bound him every night, that he might not run away: but the binding him was in vain, for his bands always fell off. The *Mercian* Lord ſurprized at this, inquired of him what was the meaning of it? and whether he had any of thoſe ſpells, which ſome people tell of, which would not ſuffer him to be bound? He anſwered, he was a ſtranger to all ſuch arts. *But*, ſaid he, *I have a brother, a Prieſt in my country; and I know that he, thinking me to be dead, cauſes Maſſes to be ſaid for me; and if I were now in the other world, my Soul would by his interceſſions be looſed there from its pains.* And it ſeems it was as he thought: for his brother *Tunna*, who was Prieſt and Abbot of a monaſtery in a town from him called *Tunnacheſter*, ſuppoſing him to be dead, took care to have Maſſes often ſaid, for the releaſe of his Soul. The *Mercian* ſold him to a certain *Friſon*, who carried him to *London*; but could not keep

him

him bound any more than his former maſter; and it was obſerved that his bands, of what kind ſoever, were uſually looſed at the third hour of the day, at which time Maſſes were commonly celebrated. At length his maſter, having taken an oath of him, that he would either return, or ſend the money for his ranſom; permitted him to go to ſeek means to redeem himſelf from ſlavery; which he compaſſed by the aſſiſtance of *Lother* King of *Kent*: and when he returned home to his own country he underſtood from his brother that Maſſes had uſually been celebrated for him at thoſe very times when his bands were looſed. This hiſtory our venerable hiſtorian delivers as what he had found to be moſt certain matter of fact; and had learnt from ſuch as had it from the very perſon concerned: on which account we thought it proper to be here inſerted.

To return to our Saint, after he had for two and twenty years, moſt worthily and moſt holily governed our *Engliſh* church; he departed to our Lord on the nineteenth of *September*, *Anno* 690; being eighty eight years old. Which he had learnt before, by divine revelation, ſhould be the age to which he ſhould attain; as he had often told his friends. He was buried with his predeceſſors in the church of St. *Peter* (that is, in St. *Auguſtin*'s Abbey.) "Of whom, ſays St. *Bede l.* v. *c.* 8, and of his fellow "Archbiſhops it may be rightly and truly ſaid, that *their bodies are buried* "*in peace; and their names ſhall live for all generations.*" He adds with regard to St. *Theodore*, that the *Engliſh* churches received more ſpiritual advantages, and made greater progreſs under his adminiſtration, than they had ever done before. St. *Theodore*'s body was afterwards taken up, in order to be more honorably tranſlated or enſhrined: at which time as the author of his acts in *Capgrave* relates, upon the opening his tomb, there came forth a wonderful fragancy, which perfumed the whole church and cloyſter. This Saint has a place on this day in the *Roman* Martyrology.

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On the twenty ſecond of *September*, the *Engliſh* Martyrology commemorates St. *Hygbald* an Abbot in *Lindſey*; whom St. *Bede*, *l.* iv. *c.* 3. calls a *moſt holy and moſt continent or mortified man*; where he ſpeaks of his viſiting St. *Egbert* in *Ireland*, and his conference with him concerning

St. *Chad*: who alſo *l.* iii. *c.* 2. ſpeaks of two other Saints of *Lindſey*, *Edilwin* Biſhop, and *Aldewin* Abbot of *Partney*: but of theſe for want of proper records of their lives, we can give no further particulars.

Sept. 25. St. *CEOLFRID*, Abbot.

From his Diſciple St. *Bede*, in his lives of the Abbots of *Wiremouth*.

ST. *Ceolfrid* was of noble extraction, being a kinſman, according to the fleſh, to St. *Bennet Biſcop*; but much more happily allied to him according to the ſpirit. With him he joined in his generous reſolution of quitting the world to find Chriſt: with him he made a journey to *Rome*, partly for devotion, and partly for improvement in divine knowledge: in a word, he was St. *Bennet*'s chief companion and aſſiſtant in the foundation of his monaſtery of St. *Peter* at *Wiremouth*: and was ſent by him with ſeventeen other Monks, of whom he was made Abbot, to found the monaſtery of St. *Paul* at *Jarrow*. *He was*, ſays his Diſciple St. *Bede* (whom he trained up from a child in virtue and learning) *a man, in all regards induſtrious, of a ſharp wit, diligent and active in what he took in hand, mature in mind, and fervent in zeal for promoting religion.*. With theſe excellent qualities, he founded, perfected and governed for ſeven years, in St. *Bennet*'s life time, his monaſtery of *Jarrow*: after which, as we have ſeen in the life of that Saint, he was at his deſire, and that of the holy Abbot *Sigfrid* and the whole community, choſen alſo Abbot of *Wiremouth*. From which time for twenty eight years he preſided over both theſe monaſteries (which for their mutual charity and propinquity were eſteem'd as one) to the great improvement of them both, as well in temporals as ſpirituals.

HE diligently laboured to bring to perfection what the Saints his predeceſſors had happily begun: he carefully collected from the ancient Fathers many documents of regular obſervance, which he added to thoſe

St.

St. *Bennet* had gathered before; and in ſuch manner preſcribed them to his Religious, as to be the firſt and moſt exact in obſerving them himſelf. He was more ſparing in his diet, and wore a meaner habit than is uſual for Superiors; chuſing rather to diſtinguiſh himſelf by being more conſtant in prayer, and in ſinging the divine office, which he never omitted. As to his Monks, he neglected no care to bring them on, both by his teaching and by his living, in the way of perfection; ſhewing an equal zeal in correcting and reſtraining the diſorderly, and mildneſs in comforting and encouraging the weak and infirm. He built ſeveral oratories for the benefit of his monaſteries; furniſh'd them with ſacred veſſels, and veſtments; improved very much the libraries of both houſes, and very much promoted divine learning; which by his means, and his Diſciple's St. *Bede*'s, was taught with great perfection in his monaſteries. He was alſo, in all appearance, the chief man who by conferring with St. *Adamnan* Abbot of St. *Columb*'s, brought him over to the canonical obſervance of *Eaſter*; to which that holy Abbot afterwards reduced a great part of the *Scots* and *Iriſh*. Infine; ſo great and ſo far ſpread was the reputation of *Ceolfrid* for virtue and learning, that *Naitan* King of the *Picts* ſent an embaſſy to him to be better informed concerning the right obſervance of *Eaſter*, and the eccleſiaſtical tonſure; to whom the holy Abbot wrote that learned epiſtle, recorded by St. *Bede*, *l.* v. *c.* 22, by which that Prince and his whole nation was ſet right in thoſe particulars.

AFTER our Saint had *moſt gloriouſly*, as St. *Bede* expreſſes it, governed his monaſteries for a long courſe of years, being now grown very old, and as he thought, no longer capable of teaching his Monks (who were no fewer than ſix hundred) both by word and work, the perfect form he deſired they ſhould follow, in all their ſpiritual exerciſes: he took a reſolution, after a mature deliberation, of reſigning his ſuperiority; and making a pilgrimage to *Rome* to the tombs of the Apoſtles; there to employ the ſhort remainder of his days in attending wholly to his own ſoul, and preparing himſelf for eternity. This reſolution he made known to his Monks; exhorting them at the ſame time to chuſe for themſelves (according to the import of the privilege, he had obtained for them of Pope *Sergius*, and the preſcription of the rule of St. *Benedict*) a proper

Abbot,

Abbot, who being younger and ſtronger than he was might more perfectly teach and practiſe the inſtitutes of a regular life. All his Religious ſtrove, by ſighs and tears, and by caſting themſelves on their knees before him, to divert him from his reſolution; to which at laſt they were obliged to acquieſce: and in conſequence of it they choſe the venerable Prieſt *Huethbert* for their Abbot in his place. As to St. *Ceolfrid*, he was in ſo great haſte to be gone, for fear of his journey being ſtopp'd, or retarded, by his friends, or by the grandees of the kingdom, who all held him in great veneration, that on the third day after he had acquainted the Monks with his reſolution, having ſung Maſs in the morning, and made an exhortation to them to mutual love and concord, he took horſe and departed. Every day from the beginning of his journey, till his death, that is for one hundred and fourteen days, beſides reciting the canonical hours, he took care to ſing the whole Pſalter twice through: which he continued to do even then, when thro' weakneſs he could no longer ride, and was obliged to be carried in a horſe litter. He alſo every day ſung Maſs, offering to God, ſays St. *Bede*, the ſaving victim; except one day when he was upon ſea, and the three laſt days before he died. At length arriving at *Langres* in *France*, he happily ended his earthly journey, and was carried by Angels to his true home, on the twenty fifth of *September*, *Anno* 716, in the ſeventy fourth year of his age, the forty ſeventh of his being Prieſt, and the thirty fifth of his being Abbot. He was buried in the church of the three twin Martyrs, *Speuſippus*, *Eleuſippus* and *Meleuſippus*, who with their grandmother *Leonilla*, in the time of the heathen's perſecution, ſuffer'd in that city for the faith of Chriſt. The ſupplement of the *Gallican* Martyrology (*November* 26) informs us, that his relicks having been illuſtrated by many miracles, were, at the entreaty of his countrymen, tranſlated to *England*, and carried to his own monaſtery. From whence, ſays *Malmesbury* (*de regibus*, *l.* i. *c.* 3.) in the time of the *Daniſh* devaſtations, they were tranſlated to *Glaſtenbury*.

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ON the twenty fifth of *September*, was alſo honoured of old both in the *Iriſh* and *Scottiſh* churches, St. *Barrus* (whom ſome call *Barrocus* and

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Find-Barrus) Biſhop of *Cork*. He flouriſhed in the ſixth century; if *Gyraldus Cambrenſis* truly relates that he was a cotemporary, and honoured with the friendſhip of St. *David* of *Menevia*: or in the ſeventh century, if, as others affirm, he was inſtructed by *Maccurbius*, a Diſciple of St. *Gregory the Great*. All agree he was a Prelate eminent for ſanctity, who alſo had divers great Saints for his Diſciples; ſee their names recorded in *Uſher*'s antiquities, *p.* 503. *N. B.* There was another celebrated *Iriſh* Saint, of the ſixth century, called *Barrindeus*; who has a place amongſt the Saints of the ſecond rank, in the ancient catalogue publiſhed by *Uſher*. He was Abbot of *Druim-cuillin* in the territory of *Fearceall*, upon the confines of *Leinſter* and *Munſter*: and is, by miſtake, confounded with St. *Barrus* of *Cork*, by the *Monaſticon Hibernicum*, *p.* 373.

Sept. 26. St. *COLMAN ELO*, Abbot.

From his acts, in *Uſher*'s antiquities, *p.* 467, *&c.*

ST. *Colman*, who from the place of his abode was ſurnamed *Elo*; and is ſometimes called *Colmanel*; was born in *Meath* of a noble race; being the ſon of *Beognas* of the family of *Mocuſailni*. He was educated under St. *Coeman*, the holy Abbot of the monaſtery of *Eadcruin* or *Enachtruim*, on mount *Bladin* in *Leinſter*. From hence he went to *Conner* in *Ulſter*, which had been lately the ſeat of the bleſſed Biſhop *Macniſi*; where he made ſome ſtay, ſhining in ſuch manner with virtues and miracles, as to be in following ages honoured and eſteemed there as ſecond patron of that city. After ſome time, giving his bleſſing to that people, he left *Conner*, and came to his own country of *Meath*; where there was then a great aſſembly ſitting of Princes and Prelates, who all received the Saint with joy, and ſhew'd him great honour. St. *Columkille*, who was preſent at the aſſembly, made a motion that they ſhould give St. *Colman* a proper place to found a monaſtery for his Diſciples: to which when all had

had agreed, *Ædus* the ſon of *Slane* Prince of *Meath*, propoſed to him a large foreſt in the land of *Fergall* called *Fidh-Elo*, which he accepted of; foretelling that there ſhould be his reſurrection, and from that place, he ſhould take his name. In the middle therefore of this foreſt, in a place well watered, and encompaſſed with fair fields he raiſed the famous monaſtery of *Land-Elo* [now *Lin-alli* in King's-county] four miles off St. *Columkille*'s monaſtery of *Dearmach*: where he lived in extraordinary ſanctity, to a good old age, and trained up many ſouls in religious perfection. At length having been favour'd with a foreknowledge of his approaching diſſolution, for which he ardently wiſh'd; he gave up his ſoul into the hands of his Redeemer, *September* 26, *Anno* 610. It appears by the life of St. *Columba*, *l.* i. *c.* 5. that St. *Colman* was not only Abbot but alſo Biſhop; and that he ſometimes viſited that Saint in his monaſtery of the *Iſle of Hii*; and was honoured with his friendſhip.

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THERE were many other *Iriſh* Saints of the name of *Colman*; *Uſher* ſays, *p.* 501, no fewer than two hundred and thirty. Amongſt whom he gives us for the moſt eminent. 1. St. *Colman* Biſhop, the ſon of *Darane*, who dwelt in his monaſtery of *Dairmor*, or the great wood, in the land of *Eile*, in *Munſter*. 2. St. *Colman* Biſhop of *Dromore*, of the *Aradean* race; who was firſt a Diſciple of St. *Coelan* or *Caylan* of *Nendrum*, afterwards of St. *Ailbey* of *Emely*; and at length was directed by St. *Macnyſeus* Biſhop of *Conner*, to found a noble monaſtery on the north bank of the river *Locha*. 3. St. *Colman* ſurnamed *Dub-culinn* or *Duibchuilind*. 4. St. *Colman*, ſon of *Gillem*, Diſciple of St. *Barrus*, and founder of the church of *Clone*. 5. St. *Colman Chain*, Diſciple alſo of St. *Barrus*. 6. St. *Colman* Biſhop, the ſon of *Cuideldubb*. 7. St. *Colman Caſs*, Abbot of *Cluain-mac-nois*, who died, *Anno* 665. 8. St. *Colman* of *Glindeloch*, who died, *Anno* 659. 9. St. *Colman* ſon of *Fiachra*. 10. St. *Colman Stellain*, Abbot of *Tirdaglas*, &c.

Sept. 28. St. *LIOBA*, Virgin and Abbeſs.

From her life in *Surius*; written, in the cloſe of the century in which ſhe lived, by *Rudolphus* of *Fulda*.

ST. *Lioba* was born in the weſt of *England* of noble *Saxon* blood: her father was named *Tinna*, and her mother *Ebba*, who was a kinſwoman of St. *Boniface* Apoſtle of *Germany*. She was granted to her parents prayers after a long barrenneſs; and by her pious mother was offered by vow to God before ſhe was born. In her baptiſm ſhe was called *Truthgyth*; but afterwards ſurnamed *Lioba* or *Beloved*, from her being every way *lovely*. As ſhe grew up, ſhe was committed to the care of the holy Abbeſs *Tetta*, in her monaſtery of *Winburn* in *Dorſetſhire*: in which at that time both regular diſcipline, and divine ſtudies exceedingly flouriſhed. Here ſhe was ſo well inſtructed by the Abbeſs and the other ſiſters, in what belonged to religious perfection, and to heavenly knowledge, that ſhe was a ſtranger to all things elſe; ever aſpiring after Chriſt, and having her mind ever bent on reading or hearing his divine word. She was very ſparing in her diet, aſſiduous in prayer, diligent in work, when not employ'd at her book, obedient to all the ſiſters, learning of each one by a pious emulation whatever virtue or good quality was remarkable in them, and above all things aiming at the perfection of charity, as being ſenſible that without this virtue all others are of ſmall account.

IN this manner was our Saint employed in *Winburn* Abbey, when St. *Boniface*, who by his preaching was extending the bounds of the kingdom of Chriſt in *Germany*, hearing the fame of her ſanctity, ſent meſſengers and letters into *England* to the Abbeſs *Tetta*, deſiring her to ſend over to him St. *Lioba*, as one whom he judged excellently qualified to lay the ſolid foundations of a ſpiritual life amongſt his *German* converts of the female ſex, and to teach them both by word and work the rules

and exercices of monaſtick perfection. The Abbeſs, tho' unwilling to part with her, would not reſiſt the will of God, who deſigned to make this holy virgin his inſtrument in the ſanctification of many Souls, and to propagate by her means monaſtick diſcipline in *Germany*. To St. *Boniface* therefore ſhe was ſent, who received her with joy, not ſo much for kindred's ſake, as on the account of her great ſanctity and wiſdom, by which he knew ſhe would be profitable to many both by word and example. To this end he appointed her a monaſtery in a place called *Biſcoffsheim*, where ſhe quickly gathered together a numerous congregation of religious virgins; who by the inſtructions and examples of ſo holy a miſtreſs, diligently applied themſelves to the ſtudy of evangelical perfection, and made ſuch progreſs in it, that many of them became fit to be miſtreſſes to others; ſo that there were few or no monaſteries of Nuns, founded in thoſe provinces that did not deſire ſome of St. *Lioba*'s Diſciples to inſtruct them in the exerciſes of a ſpiritual life.

As to the virtues of our Saint, my author (who had his memoirs from her Diſciples) aſſures us they were very extraordinary. That her whole ſtudy was to render herſelf blameleſs to God; and a model of religious perfection, to thoſe under her charge. That whatever ſhe taught others, ſhe took care firſt to practiſe herſelf. That there was nothing of arrogance or pride in her behaviour; nothing of bitterneſs or paſſion in her words: ſhe was affable and benevolent to all, without diſtinction of perſons; was angelical in her countenance, chearful in her ſpeech, admirable in her wit, excellent in giving counſel; patient in bearing croſſes, and boundleſs in her charity. He adds much more with relation to her temperance in point of eating and drinking, her aſſiduity in prayer and reading; her great learning, wiſdom, diſcretion, humility, and hoſpitality. To which he joins an account of ſome miracles wrought by her: as when by caſting ſome ſalt, which St. *Boniface* had bleſſed, into water; ſhe extinguiſhed with it a fire that was conſuming the neighbouring village, and threatened her monaſtery; and at another time by the ſign of the Croſs, and the invocation of the bleſſed Virgin, ſhe put a ſtop to a raging tempeſt; and brought back from the confines of death one of her Nuns, by pouring into her mouth a little milk, ſhe had bleſſed, out of the ſpoon ſhe commonly uſed.

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HER extraordinary ſanctity not only recommended her to the particular eſteem and affection of the great St. *Boniface*; who in his old age going to meet with martyrdom in *Friſia*, deſired of St. *Lullus*, whom he left his ſucceſſor, that her body after death ſhould be buried in the ſame ſepulcher with his; but alſo procured her the veneration of the greateſt Princes of that age, who highly honoured and admired her virtues; more eſpecially of *Charles the Great*, and of his Queen *Hildegardis*, who had ſuch a love for her, that ſhe would gladly have detained her at court; but this the Saint would by no means conſent to. At length being arrived at a good old age, and having viſited and put in order all the monaſteries committed to her care; ſhe with the advice of St. *Lullus* Archbiſhop of *Mentz* retired to a monaſtery called *Scoverſheim*, four miles ſouth of that city, where ſpending nights and days in faſting and prayer, ſhe prepared herſelf for eternity. She departed this life on the twenty eighth of *September* (on which day her name occurs in the *Roman* Martyrology) and was buried by the Monks of *Fulda*, on the northſide of their high altar. Where many miracles were wrought at her relicks, ſome of which my author declares he was eye-witneſs of.

SOME writers have alſo placed the holy Abbeſs *Tetta* amongſt the Saints; who was the ſiſter of a King, and governed with admirable prudence and ſanctity a double community at *Winburn*; the one of five hundred Nuns, whom ſhe trained up in all learning, as well as in all virtues; the other of *Clericks*, who had no acceſs at all to the ſacred virgins; yet received their Superior from the Abbeſs, and as to their exterior government depended on her. Her Diſciple St. *Lioba* uſed to relate divers miracles wrought by her: and ſo well did ſhe rule and order her community, that it was in her days an example of regularity and diſcipline to all others: which was the reaſon why St. *Boniface* choſe to have from thence his firſt Abbeſſes for his *German* Nunneries.

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ON the twenty ninth of *September*, *Anno* 1349, *Richard Rolle*, ſurnamed *Hampole*, from his leading an eremitical life, near the monaſtery of *Hampole*, four miles of *Doncaſter* in *Yorkſhire*, went to our Lord. He was illuſtrious for ſanctity and learning; and a heavenly unction runs thro' all his writings: our anceſtors have ranked him amongſt the Saints.

Sept. 30. St. *HONORIUS*, Archbishop.

From St. *Bede*, *L.* ii. *c.* 18, 20. *L.* iii. *c.* 20. and *L.* v. *c.* 20. and *Goscelin* in his Life.

ST. *Honorius* was by birth a *Roman*; a disciple of St. *Gregory the Great*, and one of those who were sent by that holy Pope to labour in the conversion of our ancestors. Our venerable historian informs us, that he was a man *sublimely instructed in ecclesiastical matters*; and that upon St. *Justus*'s exchanging his mortal life for a happy immortality, he was chosen in his place the fifth Archbishop of *Canterbury*, and consecrated at *Lincoln* (about the year 630.) by St. *Paulinus* Archbishop of *York*: whom he afterwards received with great honour, (when upon the death of King *Edwin* he was forced to fly from *York*) and committed to him the See of *Rochester*, then vacant by the death of *Romanus*. The same author has also given us *l.* ii. *c.* 18, an epistle of *Honorius*, the Pope, to our Saint, mentioning the great fruits of his labours and encouraging him by the prospect of the eternal reward, promised to the good and faithful servant in the joys of his Lord. St. *Honorius* had the pleasure to see the Church of God during his time very much dilated amongst the *English*. He sent St. *Felix* to preach the faith to the *East-Angles*; who became their Apostle. He rejoiced in the labours of St. *Aidan* the Apostle of the *Northumbrians*; and of St. *Birinus* the Apostle of the *West-Saxons*. His own virtues and labours in the vineyard of the Lord are highly extolled by *Goscelin* in his Life; [extant in *Capgrave*]: where also we are told, that he was illustrated by many Miracles, and was truly a *burning and shining Light* to the *English* nation, during the time of his Prelacy. He departed to our Lord *September* 30, *Anno* 653, and was buried with his predecessors in the church of St. *Peter* and St. *Paul* (commonly called St. *Austin*'s) without the walls of *Canterbury*.

OCTOBER.

October 1. St. *MELORUS*, Martyr.

ON the firſt of *October* is marked by *Capgrave* the martyrdom of St. *Melorus*; who was honoured of old at *Ambresbury* in *Wiltſhire*, where his relicks repoſed. This author ſuppoſes him to have ſuffered ſoon after chriſtianity was firſt received amongſt the *Britons*: But as to the acts he gives, they are of no authority.

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ON the ſame day *Wilſon* in his *Engliſh* Martyrology ſets down the feſtivity of St. *Roger*, ſurnamed *Niger* Biſhop of *London*, who died *Anno* 1241; and is celebrated by our hiſtorians, * for his ſanctity and miracles.

ON this day alſo is honoured at *Condè* in the *Netherlands*, as patron of that town, St. *Waſnulf*, a *Scot* or *Iriſhman* by birth, a Biſhop and apoſtolick preacher in thoſe countries, about the middle of the ſeventh century: whoſe body repoſes in the collegiate Church of *Condè*, and has been illuſtrious for miracles. *Omnem locum miraculis illuſtravit*, ſays *Baldericus*, in *Chronico Camerac. l.* ii. *c.* 42.

* *Quem Dominus miraculis jam gloriosè coruſcantibus inſignivit.* Mat. Paris Anno 1248.

October 2. St. *THOMAS*, Biſhop of *Hereford*.

From the authentic records of his canonization, *Matthew Paris*, *Capgrave*, &c.

ST. *Thomas* of *Hereford* was ſon of *William* Lord *Cantilupe*, by his wife *Milleſcente*, daughter of *Hugh* Lord *Gournay*, and Counteſs Dowager of *Evreux* and *Gloceſter*. His father was one of the chief Lords, who ſtood by King *Henry* the third in his minority, againſt the rebel Barons (who had called in *Lewis* of *France* to make him their King) and by their valour gained the famous victory of *Lincoln*; by which they ſettled the crown on the right head. St. *Thomas* was born at *Hameldone* in *Lincolnſhire*, a manour belonging to his father: where *Edmund* Earl of *Cornwal* ſon of *Richard* King of the *Romans*, afterwards built an Oratory in his honour, ſaid to have been illuſtrated by divers miracles. From his childhood he deſpiſed worldly pleaſures, and began to walk in the lovely paths of innocence and truth. His parents care improved his good diſpoſitions by a ſuitable education; to which it ſeems they were not a little encouraged by their kinſman *Walter Cantilupe* Biſhop of *Worceſter*, who had as it were prophetically told the child, he ſhould be a ſoldier in the ſervice of the King of Kings. As he grew up the fear and love of God grew up with him; and accompanied him to the univerſities, firſt of *Oxford*, and then of *Paris*, to which he was ſent to learn the liberal ſciences. In the mean time, tho' he neglected not theſe ſtudies, in which by the ſharpneſs of his wit and the diligence of his application he made good progreſs, yet he was far more addicted to the more important ſtudy of the ſcience of the Saints. Hence he accuſtomed himſelf daily to recite all the canonical hours of the church-office, and daily to aſſiſt at the celebration of the Maſs: and as a proof of the great purity in which, during this time, he laboured to preſerve his conſcience, 'tis recorded of him, that whilſt he was a ſtudent

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at *Paris*, having taken away a ſtick or prop from a neighbour's vine, in order to mend his own cloſet window, he was, upon reflection, touched with ſo great remorſe for a fault, which to another would appear very ſlight, as to condemn himſelf for it to a ſeven years penance.

AT *Paris* he took the degree of maſter of arts, and went from thence to *Lyons*, where at that time was held a general council, under Pope *Innocent* the fourth. This Pope took notice of him, and honoured him with the title of his Chaplain. The council being ended, he returned to *Paris*, and from thence to *Oxford*; where he applied himſelf to the ſtudy of the canon law, and proceeded Doctor in that faculty. Here he acquired ſo great and general an eſteem by his virtue and wiſdom, that he was made Chancellor of the univerſity; and ſome time after was advanced by King *Henry* the third (tho' much againſt his own will) to the great dignity of Lord high Chancellor of the Kingdom. In this eminent ſtation, his virtues ſtill encreaſing ſhone forth with greater luſtre to the benefit of the whole nation. He was moſt eſpecially remarkable for ſincerity in his ſpeech, prudence in his counſels, integrity and fidelity in diſcharge of his office, diligence in adminiſtration of juſtice, abhorrence for every thing that looked like a bribe, and a merciful regard for the poor and indigent. After King *Henry*'s death he gladly reſigned the ſeals into the hands of King *Edward* the firſt, and returned to *Oxford*, to the ſtudy of Divinity; in which alſo he was made Doctor, and for ſome time publick Profeſſor. Dr. *Robert Kilwarby* of the order of Friers preachers, a man moſt eminent for virtue and learning; and for his great merit then lately promoted to the See of *Canterbury*, afterwards Cardinal and Biſhop of *Porto*, honoured his *Veſperiæ*, as they are called, with his preſence, and ſpoke on that occaſion moſt amply in his commendation; declaring amongſt other things, and calling God to witneſs to the truth of it, that having had the direction of his ſoul, even from his childhood to the preſent time, he had all along moſt evidently diſcovered ſuch purity in his conſcience, that he was convinced he was as free from all uncleanneſs as a child newborn.

BESIDES this extraordinary purity of our Saint, the beſt records of his life give alſo an ample account of his eminence in many others virtues; as in his chriſtian ſimplicity, candour, and humilty, which gained him the

the love both of God and man: his heavenly prudence in his whole conduct; his devotion in whatever related to the divine ſervice, which edified all that ſaw him; eſpecially in his celebrating Maſs; which he did with ſo many tears that one would have thought he had viſibly before him his Lord expiring upon the Croſs; his patience and meekneſs under ſufferings and injuries; his remarkable temperance and ſobriety in eating and drinking; inſomuch, that for thirty years, as he once in confidence acknowledged to a friend, he had always riſen from table with as good appetite as he had ſate down; his daily mortification both interior, in ſuppreſſing all diſorderly ſallies of paſſion, and exterior, by watching, faſting, and uſing ſecretly a rough hair-ſhirt; infine, his perfect charity for every neighbour, which, amongſt other excellent fruits, produced in him ſuch an averſion for detraction, that he would never ſuffer any one to be detracted in his preſence; and would always very ſharply rebuke ſuch as he found guilty of this vice. Theſe virtues ſo far recommended him to the general eſteem of all, that upon the See of *Hereford* falling vacant, he was, by the chapter of that Cathedral, unanimouſly choſen for their Biſhop. All men were pleaſed with this election only the elect himſelf, who by prayers and tears was earneſt to have it reverſed; but was obliged to acquieſce to the divine will.

HE was conſecrated Biſhop at *Canterbury*, on the nativity of the bleſſed Virgin, *September* the eighth, 1275, by his old friend Archbiſhop *Kilwarby*: and from that time, tho' a Saint before, he became a new man, that is, a greater Saint. For not to ſpeak of his aſſiduity in preaching and teaching, in reconciling enmities, in hindering debates, in adminiſtring juſtice, in promoting piety, in redreſſing abuſes, in repreſſing vice, in adminiſtring the Sacraments, *&c.* "he was now become far more vigilant "than before (ſays the author of his life in *Capgrave*) in his paſtoral care, "more diligent in labour, more ſweet in behaviour, more ſolicitous for "the poor, more humble in his ſpeech and carriage, more courageous in "ſuffering perſecutions, more inflexible in maintaining juſtice, more fervent in prayer, more perfect in alms-giving, and more rigorous in mortifying his own body." He was a ſtrenuous maintainer of the rights and poſſeſſions of his church; which he thought it his duty to defend, and

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when uſurped by the great ones of the world, to recover them out of their hands: which he attempted with ſucceſs, in the caſe of ſome poſſeſſions uſurped by *Gilbert de Clare* Earl of *Gloceſter*, and *Lewelin*, Prince of *Wales*. In theſe caſes he was not to be moved, even with dangers that threatened his life: for he had learnt to make ſmall account of his life here below, and to look on God as his only true life: he knew the poſſeſſions of the church were the patrimony of the poor, and that he ought to be the father and defender of the poor; and therefore ought to defend their patrimony, whatever might be the conſequences. And indeed in the practice of his life, he ſeemed to have a more particular affection for the poor than for any others. He more willingly heard their confeſſions than thoſe of the rich; he commonly called them his *brethren*, and entertained them daily at his table; and that not only with corporal food, but alſo with a ſpiritual nouriſhment for their Souls, partly by pious diſcourſes and godly inſtructions, and partly by cauſing ſome good book to be read to them, ſuitable to their condition.

AFTER our Saint had for ſome years illuſtrated, not only the See of *Hereford*, but alſo the whole Church of *England* with his eminent ſanctity, he undertook a journey to *Rome* for ſome eccleſiaſtical affairs, in which he conceived it to be his duty to maintain the rights and liberties of his church and of thoſe of his fellow ſuffragans, againſt the encroachments of their metropolitan. This journey was not a little fatiguing to the Saint, conſidering his age and infirmities; but he was one that would not ſpare himſelf in the cauſe of God and his Church. He was honourably received by Pope *Martin* the fourth; and after a proper audience obtained of him all he deſired. Having therefore expedited the buſineſs he came upon, he ſet out without further delay, to haſten back to his church. In his way homeward, he was overtaken by his laſt illneſs at *Monte-fiaſcone*, in the Dukedom of *Florence*; which in a ſhort time ſent him to his eternal home: after he had prepared in a moſt chriſtian manner for this laſt paſſage, and armed himſelf with the ſacraments of holy Church. When his end approached he three times repeated, with hands lifted up to heaven, thoſe words of the Pſalmiſt. *In manus tuas*, &c. *Into thy hands O Lord I commend my ſpirit*; and ſo fell aſleep in our Lord, leaving behind him

a wonderful fragancy which fill'd the room where he lay. He died on the twenty fifth of *Auguſt*, *Anno* 1282, in the ſixty third year of his age and the ſeventh of his epiſcopal conſecration. His bowels and fleſh, ſeparated from the bones, were buried in the church of the Abbey of St. *Severus* near *Florence*: his bones were carried home to *Hereford*, to be interred in his own cathedral. As they were carried thro' the country, they were met by *Gilbert* Earl of *Gloceſter* the great perſecutor of the Saint, on which occaſion they ſhed an abundance of blood; to the aſtoniſhment of that nobleman; who thereupon acknowledged his guilt, and made reſtitution to the church of *Hereford*, of all he had wrongfully detained. As to the miracles wrought at his tomb, after the tranſlation of his relicks, *Anno* 1287, our hiſtorians aſſure us they were very many and very great. *Matthew of Weſtminſter* (on that year) writes, that in a ſhort time they amounted to the number of one hundred ſixty three. *Capgrave* adds, that he had ſeen, in the church of *Hereford*, divers volumes in which there was regiſtered almoſt an infinite number of them: amongſt theſe there were many dead raiſed to life; one and forty blind reſtored to ſight; two and fifty lame or ſinew ſhrunk reſtored to the uſe of their limbs; one and twenty paralyticks cured; and twenty three dumb brought to their ſpeech. Of theſe volumes one alone contained no leſs than four hundred and twenty five miraculous cures. He was canonized for a Saint by Pope *John* the twenty ſecond; and the ſecond of *October* was appointed for his feſtivity. The writer that publiſh'd St. *Thomas*'s life in 1674, adds to his former miracles, an account of an event of a later date which he judges to have been miraculous. "Even in our time, ſays he, not many "years ago, a furious plague ſweeping all before it in the town of *Here-*"*ford*, and threatening utter deſtruction to the inhabitants, received ſuch "a check from our Saint's relicks carried in a private proceſſion, that it "gave a total ſurceaſe to the ſame, and ſo ſuddenly, that it was aſcribed "to miracle."

DR. *Godwin* a Proteſtant prelate in his catalogue of *Engliſh* Biſhops, *Anno* 1616, gives our St. *Thomas* this ſhort but great character. "He was "ſays he, of a moſt noble race, but much more ennobled by his virtues: "from his tender years he had a moſt excellent genius which he diligently

"cultivated

" cultivated by conſtant application to learning: and was moſt illuſtrious " for the ſanctity of his life, even from his childhood."

October 3. SS. *EWALDS*, Prieſts and Martyrs.

From St. *Bede*, their cotemporary, *L.* v. *c.* 2.

AFTER St. *Willibrord* and his companions, ſent by St. *Egbert*, had began to preach the faith of Chriſt with great ſucceſs in the lower *Germany*; " two other Prieſts of the *Engliſh* nation, ſays our hiſtorian, " who for a long time, for the ſake of their eternal home had lived " abroad in *Ireland*, as it were in baniſhment from their earthly country, " went over to the province of the old *Saxons* [*Weſtphalia*] hoping by " their preaching there to gain ſouls to Chriſt. They were both of them " as of the ſame devotion, ſo of the ſame name; for both the one and " the other was called *Hewald* or *Ewald*, with this only diſtinction, that " from the different colour of their hair the one was called *black Hewald* the other *white Hewald*. They were both well grounded in " religious piety; but the *black Hewald* was the better learned in the " ſcriptures. Theſe entring into that province took up their lodging with " a country farmer; and entreated him to direct them to the Lord " who ruled in that territory; for that they had a meſſage to deliver to " him for the publick benefit. Now theſe ancient *Saxons* have no Kings, " but many Lords that rule them with equal power, *&c.* The farmer " therefore received them, and promiſing that he would ſend them to " his Lord, as they deſired, kept them with him for ſome days. In " the mean time the Barbarians underſtanding they were of another reli- " gion (becauſe they were perpetually employed in pſalms and prayers, " and daily offered to God the ſacrifice of the ſaving victim, having with " them for that purpoſe ſacred veſſels and a table, conſecrated for an

" altar) began to be jealous of them; fearing leſt if they came to their " Lord, and were to ſpeak with him, they might bring him off from " the worſhip of their Gods, and convert him to the new religion of " the chriſtian faith; and thus by degrees all their province ſhould be " obliged to exchange their old worſhip for a new. Upon this they ſud- " denly hurried them away, and put them to death: And as to the *white* " *Hewald*, they quickly diſpatched him by the ſword; but the *black* they " put to long and cruel torments, and tore him limb from limb; and " then caſt both their bodies into the *Rhine*. Which when the Nobleman " heard, whom they had deſired to ſee, he was exceeding angry that " theſe ſtrangers were not ſuffered to come to him: and thereupon ſent " and deſtroyed the inhabitants of that place and burnt their village. " The aforeſaid prieſts and ſervants of God, ſuffered on the third of " *October*. Their martyrdom was illuſtrated by heavenly miracles: For " when their dead bodies, as has been ſaid, were caſt by the Pagans into the " *River*, it ſo fell out that they were carried up againſt the ſtream for " about forty miles, till they were brought to the place where their " companions were. Moreover, an exceeding great ray of light reaching " up to heaven, ſhone every night over the place where-ever they hap- " pened to arrive; and this even in the ſight of the Pagans who had " killed them. One of them alſo appeared in a viſion by night to a com- " panion of theirs, whoſe name was *Tilmon* (a man illuſtrious, and noble " according to the world, who from following the army had become " a monk) informing him, that he might find their bodies in that " place where he ſhould ſee a light from Heaven enlighten the earth; " which was accordingly accompliſhed. Their bodies being found were " enterred with the honour due to martyrs: and the day of their paſſion, " and invention (or finding) is celebrated in thoſe parts with due vene- " ration. At length *Pipin* the moſt glorious Prince of the *Franks*, under- " ſtanding theſe things, ſent, and cauſed their bodies to be brought to " him, and buried them with much glory, in the church of the city " of *Cologn*, near the *Rhine*. 'Tis ſaid that in the place where they " were ſlain a ſpring guſhed out, which to this day continues to afford " a plentiful ſtream." So far St. *Bede*.

October

October 4. St. *EDWIN*, King and Martyr.

From St. *Bede*, *L.* ii. *c.* 9, 10, 11, 12, *&c.*

EDWIN was ſon of *Alla*, King of *Deira*, who after his father's death being perſecuted by King *Ethelfrid* the *Bernician*, who was in poſſeſſion of the whole kingdom of the *Northumbrians*, or northern *Engliſh*, wandered for many years an exile thro' divers places and kingdoms, every where obliged to conceal himſelf for fear of his enemy. At length he came to *Redwald* King of the *Eaſt-Angles*, deſiring his protection, which he readily promiſed. *Ethelfrid*, being informed where he was, ſent to King *Redwald* and offered a great ſum of money to have him diſpatched; but his offer was rejected: he ſent a ſecond and a third time, making ſtill greater proffers, and withal threatning war in caſe of refuſal; till at length *Redwald*, either terrified by his threats, or corrupted by his preſents, was ſo far prevailed on as to promiſe he would either kill him or deliver him up. *Edwin* was advertiſed of the danger by a friend of his at court, who called him out of his lodging, when he was going to bed at night, and offered to conduct him out of that province, and put him in a place of ſecurity. The young prince thanked him for his good will; but alledged, that he would not be the firſt to break the agreement he had made with ſo great a King, who as yet had offered him no injury; that he had no new place to fly to, who had already tried all the provinces of *Britain*; and if I muſt die, ſaid he, I had rather it ſhould be by the hand of King *Redwald*, than of any other meaner perſon. With this his friend withdrew; and *Edwin* remained alone ſitting penſive and ſad before the palace gates, doubtful what he ſhould do, or which way he ſhould turn himſelf; when that happened to him, which we ſhall here relate in the words of our venerable hiſtorian, *l.* ii. *c.* 12.

" WHEN for a long time, ſays this author, he had been labouring " under this inward anguiſh, on a ſudden, in the dead of the night he " perceived

" perceived one coming up to him, to whoſe countenance and habit he " was altogether a ſtranger. At this unexpected ſight of an unknown " perſon, he was not a little ſurprized: but the other approaching ſa- " luted him, and asked him, why at that time of night when all others " were aſleep in their beds, he alone would be ſitting awake, and melan- " choly on a ſtone? *Edwin*, inſtead of anſwer, asked him in his turn " what it was to him whether he ſpent the night within doors or with- " out? To which he replied, do not think I am ignorant of the cauſe of " your ſadneſs, and of your watching, and ſitting alone without doors: for " I know for certain who you are, and why you are melancholy, and " what evils you apprehend to be juſt upon the point of falling on you. " But tell me, what would you give the man, that ſhould deliver you " out of this anguiſh, and perſwade King *Redwald* neither to hurt you " himſelf, nor give you up to be murdered by your enemies. *Edwin* " having anſwered, he would give ſuch a perſon in reward for ſo great " a favour, any thing that was in his power to give: the other added, " and what if he ſhould alſo aſſure you, that your enemies being de- " ſtroyed, you ſhould come to be a King; and ſuch a King as to exceed " in power, not only all your own progenitors, but alſo all that ever " reigned before you in the *Engliſh* nation? *Edwin* encouraged by theſe " interrogations, readily promiſed to make a grateful and ſuitable return " for ſuch extraordinary benefits. Then ſaid the other again, but if he, " who truly foretels theſe great things that ſhall happen to you, can alſo " give you better and more profitable advice for your welfare and life, " than any of your anceſtors or kindred ever heard of, are you willing " to obey and to receive his wholeſome counſels? *Edwin* without heſita- " tion promiſed on the ſpot, that he would in all things be willingly " directed by ſuch a one who, after delivering him from ſo great and " ſo many calamities, ſhould alſo raiſe him to a throne. With that the " perſon who ſpoke to him laid his right hand on his head, ſaying, when " this therefore ſhall be done to you, remember this time, and our preſent " diſcourſe, and do not delay the performance of what you now promiſe. " Which having ſaid, as 'tis related, he preſently diſappeared, that *Edwin* " might underſtand it was a ſpirit and no mortal that had appeared to him.

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" THE royal youth ſtill ſitting there alone, pleaſed with the conſolation " he had received; but wondering much, and ſeriouſly conſidering who " this ſhould be, or whence he came that had been talking thus with " him; his friend, whom we mentioned before, came out to him, and " ſaluting him with a joyful countenance, bid him ariſe, and come into " the palace, and laying aſide all care and anxiety compoſe himſelf to reſt: " *For*, ſaid he, *the King's heart is changed*; *and he now determines to do* " *you no harm, but rather to perform the promiſe he made you. For when he* " *had in private acquainted the Queen with that intention of his, of which I* " *told you before*; *ſhe diſſwaded him from it*; *putting him in mind, that it* " *no ways became ſo great a Prince to ſell his good friend in his diſtreſs*; *or* " *to forfeit his royal word (which he ought to regard above all things) for* " *the lucre of money.* In ſhort the King acted accordingly, and not only " refuſed to deliver up the baniſhed Prince to the Embaſſadors of his " enemy, but alſo aſſiſted him to recover his kingdom. For as ſoon as " the Embaſſadors were returned home, he raiſed a great army to make " war on *Ethelfrid*; who meeting him with unequal forces (for he had " not given him time to aſſemble all his troops) was ſlain in a battle " fought on the confines of the *Mercians*, on the eaſt ſide of the rive *Idle* " [in *Nottinghamſhire*].....and thus *Edwin* according to the oracle he " had received, not only eſcaped the danger he was in from the King that " perſecuted him, but, he being ſlain, ſucceeded in the Kingdom."

THAT other part alſo of the promiſe made him, *viz.* that he ſhould exceed in power all the *Engliſh* Kings that went before him, was regularly verified, when by degrees all the provinces both of the *Engliſh* and of the *Britons*, came under his power: ſo that nothing now remained, but his fulfilling what he had promiſed on his part; and what he was to do for this, as yet he knew not, being all this while a ſtranger to the Chriſtian faith. As a ſtep to his converſion, he ſent Embaſſadors to *Eadbald* King of *Kent*, to demand in marriage his ſiſter *Ethelberge*, daughter to *Ethelbert* the firſt Chriſtian King of the *Engliſh*: but he was anſwered, that ſhe being a Chriſtian Virgin could not lawfully marry a Pagan. However, upon his promiſing, he would by no means hinder her of the free exerciſe of her religion; and adding, that he would become a Chriſtian himſelf, if Chriſtianity,

Chriſtianity, upon examination, were found to be a more holy worſhip, and more agreeable to God, than that which he profeſſed; *Ethelberge* was given to him in marriage, and *Paulinus* a moſt holy man, a Diſciple of St. *Gregory the Great*, was ordained Biſhop to accompany her. This holy Prelate made it his buſineſs not only to maintain and confirm the Queen and her attendants in their Faith, by his daily exhortations, and the celebration of the heavenly Myſteries; but alſo to convert if he could, the unbelievers to Chriſt; in which at firſt he had no ſucceſs; for the *God of this world*, as the Apoſtle expreſſes it, *had blinded their minds, leſt the light of the glorious Goſpel of Chriſt ſhould ſhine upon them.*

THE year after this marriage, King *Edwin* narrowly eſcaped being treacherouſly ſlain by one *Eumer*, a ruffian, ſent by *Quichelm*, King of the *Weſt-Saxons*; who pretending a meſſage from that Prince, ſuddenly attacked him with a poiſoned weapon, which he carried privately under his garment. *Lilla* a friend and ſervant of *Edwin* interpoſed himſelf, to ſave his Prince's life with the loſs of his own: but the villain made ſo deſperate a puſh, as to wound the King alſo thro' the body of his friend. On that ſame night the Queen was ſafely brought to bed of a daughter, having been favoured with a very eaſy time. For which when *Edwin* in the hearing of *Paulinus* was giving thanks to his Gods, the Prelate aſſured him the thanks were due to Chriſt alone, of whom he had obtained this favour by his prayers: upon this the King promiſed, that if Chriſt would alſo ſave his life (endangered by the wound from the poiſoned dagger) and grant him victory over the King that had ſent the aſſaſſin to murder him; he would renounce his Idols and take him for his God: and as a pledge of his fulfilling his promiſe he delivered his little daughter *Eanfleda* to *Paulinus* to be dedicated to Chriſt. She was the firſt of the nation of the *Northumbrians* that was baptized, together with twelve more of her family, on the feaſt of *Pentecoſt*. The King recovered of his wound, and marching with his army againſt the *Weſt-Saxon* King, either ſlew or took priſoners all that he had been informed had conſpired his death. Returning home victorious, he ſo far complied with his promiſe as never more to worſhip his Idols; yet he did not haſtily and inconſiderately embrace the Chriſtian Religion; but made it his buſineſs firſt diligently

diligently to learn of *Paulinus* the grounds of the faith, and often to confer with the wiſer ſort of his nobles on theſe matters: as alſo, being himſelf a man of great penetration, to ſpend much time alone in ſeriouſly conſidering on ſo important an affair. In the mean time Pope *Boniface* by his letters directed as well to the King, as to his royal conſort, which may be ſeen in St. *Bede*, *l.* ii. *c.* 10, 11, laboured to advance his converſion; which was at length happily effected in the following manner.

" KING *Edwin*, ſays the hiſtorian *c.* 12, delaying to receive the word " of God, which *Paulinus* preached to him; and uſing for ſome time, as " has been ſaid, to ſit alone at certain hours, and ſeriouſly to ponder with " himſelf what he was to do, and what religion he was to follow; the " man of God, *Paulinus* one day coming in, laid his right hand on his " head, and asked him *whether he knew that ſign?* upon which the King " all in a tremble would have fallen down at his feet; but the Biſhop " lifting him up, in a familiar manner ſaid to him. Behold, Sir, you " have eſcaped by the gift of the Lord the hands of the enemies you feared; " behold you have received from his bounty the kingdom you deſired; " remember then to perform, without delay, the third thing you pro- " miſed, by receiving his faith, and keeping his commandments, who, " delivering you from temporal adverſities, has raiſed you to the honour " of a temporal kingdom; and if henceforward you will correſpond to " his will, which thro' my preaching he ſignifies to you, will alſo de- " liver you from the everlaſting torments of the wicked, and make you " partaker of an eternal kingdom with him in heaven." The King anſwered, he was convinced it was his duty, and therefore was reſolved to embrace the faith of Chriſt; but was willing to confer with his chief friends and counſellors, that if they could alſo be brought to be of the ſame mind, they might all at the ſame time be conſecrated to Chriſt in the fountain of life. In this conference all things ſucceeded according to the King's deſires: *Coifi* the high prieſt of the Idols was the firſt man that declared againſt them; and upon hearing St. *Paulinus*'s preaching, readily embraced the Chriſtian Faith: the reſt of the King's counſellors followed his example: and the high prieſt himſelf deſired to be the man that ſhould prophane and

deſtroy the temple of his falſe Gods; which was near *York*, at the place to this day called *Godmanham*.

KING *Edwin* received the faith and the laver of regeneration in the eleventh year of his reign, and of our Lord's incarnation, *Anno* 627. He was baptized at *York*, on *Eaſter Sunday*, in the church of St. *Peter*, which he had raiſed in haſte, of timber, whilſt he was under inſtruction and preparation for baptiſm; over which he afterwards began to build a noble church of ſtone, which was finiſhed by his ſucceſſor St. *Oſwald*. With the King were baptized all his principal men, and a great number of the people of *York*, where St. *Paulinus* was made Biſhop: and ſo great was the fervour of this Prince, and the encouragements he gave to the preaching and propagating the faith thro' his dominions, that the people in all places flockt to the holy Prelate, to be inſtructed and baptized by him. Inſomuch that being once with the King and Queen at *Yeverin* [in *Northumberland*] he was for ſix and thirty days wholly employed from morning till night in inſtructing the crowds that flowed to him thither from all parts, and baptizing them in the river *Glen*. For churches and oratories not being yet built, he was conſtrained to make uſe of the rivers: and as he was oftener with the King in *Yorkſhire* at his royal manſion, near the river *Swale*, he moſt frequently baptized in that water.

OUR hiſtorian adds, *c.* xv. that King *Edwin*'s zeal for the worſhip of truth was ſo great, that he alſo induced *Earpwald* King of the *Eaſt-Angles*, the ſon of King *Redwald*, with his whole province, to renounce Idolatry, and to embrace the Faith and Sacraments of Chriſt. And as to the government of his own kingdom, he informs us, that he took ſuch care of the peace and welfare of his people in all regards, and of the maintaining of the laws, and of good order throughout his dominions, that all *Britain* was in perfect tranquillity during his reign. In a word, he was truly a father to his people; and as a father was both feared and loved by them. The reputation of his virtues reached the ears of Pope *Honorius* who ſat at that time in St. *Peter*'s chair, who by his letters recorded by our hiſtorian *c.* 17. applauds the ſincerity of this Prince's faith and worſhip, and exhorts him to take care by a diligent application to all that is good, and by

conſtant

conſtant prayer, to preſerve the grace God had given him, and to advance therein.

To conclude, after King *Edwin* had moſt glorioufly reigned both over the *Engliſh* and the *Britons* for ſeventeen years; and for the ſix laſt of theſe years had faithfully ſerved the King of Kings; the peace of *Britain* was broke by the rebellion of *Cadwalla* King of the *Britons*, and *Penda* the Pagan King of the *Mercians*: who joining their forces, in a great battle at *Hethfield* (now *Hatfield Chace* in *Yorkſhire*) ſlew King *Edwin*, and deſtroyed or diſperſed his whole army, *Anno* 633. His head was carried to *York*, and there interred in the church of St. *Peter*. His memory was honoured by our anceſtors amongſt the Saints: and there was, till the time of King *Henry* the eighth, a pariſh church in *London*, near *Newgate*, dedicated in his name, commonly called St. *Ewins*.

October 7. St. *OSITHE*, Virgin, and Martyr.

THE name of St. *Oſithe* was illuſtrious of old amongſt our anceſtors; but the particulars of her life are involved in obſcurity: the more becauſe her acts, recorded by *Capgrave* and *Surius*, ſeem to have confounded two different Saints, the one who flouriſhed in the ſeventh century, and the other in the ninth. Theſe acts make St. *Oſithe* daughter of *Frithwald*, a *Mercian* Prince (cotemporary with St. *Erkonwald*, Biſhop of *London*) by *Wilteburge*, daughter of King *Penda*: who after having been eſpouſed by her parents againſt her will to *Sigher* King of the *Eaſt-Saxons*, preſerved her virginity; and at length received the veil of religion, at the hands of *Ecca* and *Beduwin* Biſhops of the *Eaſt-Angles*. After which ſhe gathered together divers other virgins, whom by word and example ſhe trained up to the contempt of this world and of all tranſitory things, and the love of things eternal. So far theſe acts advance nothing but what is plauſible and probable. But then all this muſt have happened in the ſeventh century; in which the perſons here named, *viz. Frithwald*, *Penda*, *Sigher*, *Ecca* and *Beduwin* all lived: and conſequently what theſe acts further

relate (when they make this Saint a Diſciple of St. *Modwenna*, in her monaſtery of *Polleſworth*, near the foreſt of *Arden*, and cotemporary with *Editha* ſiſter of King *Ælfred*; and in concluſion affirm her to have been martyred by the *Danes* at *Chich* in *Eſſex*, who came not into thoſe parts before the year 830) cannot poſſibly agree to the ſame perſon. Hence the moſt probable opinion is, that theſe are two different Saints: and that the former is the St. *Eadithe* or *Eadgithe* of *Ailesbury*, mentioned by Mr. *Cambden* in his *Buckinghamſhire*, as daughter of *Frithwald* or *Frewald*; who, as he ſays, perſwaded by the Religious, bid adieu both to the world and to her husband, and in that age fruitful in Saints, flouriſhed with her ſiſter *Eadburge* in the opinion of ſanctity, even unto miracles: For St. *Oſithe*'s acts affirm her alſo to have been buried at *Ailesbury*. And that the true St. *Oſithe* flouriſhed in the ninth century: who after having been trained up in monaſtick diſcipline by St. *Modwenna* and her Diſciple *Editha*, built a nunnery, with the help of her parents, at *Chich* near *Colcheſter*; where ſerving God in all purity and ſanctity, ſhe was at length martyred by the Pagan *Danes*, when they ravaged thoſe provinces. A fountain is ſaid to have broke out in the place where ſhe was beheaded, which is ſeen to this day, near the town of *Chich*: and divers miracles are recorded to have been wrought by her interceſſion. At *Chich* in *Eſſex*, ſays *William of Malmesbury*, *l.* ii. de Pontif, *is the place of reſt of bleſſed* Oſithe, *a Virgin renowned for Miracles*. The town itſelf in proceſs of time was called St. *Oſith's*; as we learn from Mr. *Cambden*; from the *Royal* Virgin *Oſitha*, ſays he, who living here wholly abſorpt in God, was killed by *Daniſh* pirates, and honoured by our foreſathers amongſt the Saints. In the ſame place was built in her memory a famous church and abbey of canon regulars, which continued till the general diſſolution of monaſteries under King *Henry* VIII.

October 8. St. *KEYNA*, Virgin.

From her acts in *Capgrave*.

ST. *Keyna* was daughter of *Braghan*, Prince of that part of *Wales* which is now from him called *Brecknockſhire*. This Prince was bleſſed with a numerous and ſaintly offspring, but of all his children none was more illuſtrious for ſanctity than St. *Keyna*, who from her zeal for preſerving her chaſtity, was anciently called in the *Britiſh* tongue *Keynvayre*, or *Keyna* the virgin. When ſhe came to riper years, ſeveral perſons of diſtinction ſought her in marriage; but ſhe had already choſen a more noble ſpouſe, to whom ſhe had conſecrated herſelf, and therefore would not admit of any other lover. After ſome time, ſhe determined to quit her native home and worldly friends, and to ſeek ſome deſart, where ſhe might, without interruption, attend to divine contemplation. To this end ſhe paſſed the river *Severn*, and made choice of a woody place for her abode (ſuppoſed to be where now ſtands the town of *Cainſham*, to which ſhe is believed to have given a name, on the weſtern banks of the *Avon.*) This place, ſays my author, ſwarmed at that time with ſerpents, ſo that neither men nor beaſts could inhabit it: but St. *Keyna* addreſſing herſelf to her heavenly ſpouſe obtained of him, by the fervour of her prayer, that all this poiſonous brood ſhould be changed into ſtones; perfectly reſembling the windings of ſerpents; of which kind many were to be ſeen in that neighbourhood for divers ages. Mr. *Cambden*, ſpeaking of the town of *Cainſham*, is unwilling to believe this miracle; but acknowledges that ſuch ſtones are there ſometimes found: and *I myſelf*, ſaith he, *ſaw a ſtone brought from thence, repreſenting a ſerpent rolled up into a ſpire; the head of which ſtuck out in the outward ſurface, and the end of the tail terminated in the center.*

IN this ſolitude the holy virgin ſpent many years, leading a moſt mortified and ſaintly life; ſo that the fame of her ſanctity was divulged far and near.

near. In the mean time, her nephew St. *Cadocus*, ſon of her ſiſter *Gladuſa*, making a pilgrimage to the mount of St. *Michael*, met her there to his great joy, and would have taken her back with him to her own country: but the inhabitants of the neighbourhood, where ſhe lived, would not then permit it. However, after ſome time St. *Keyna*, admoniſhed by an Angel, returned to the place of her nativity; and there on the top of a hillock, ſeated at the foot of a high mountain, ſhe made herſelf a ſmall habitation; and obtained by her prayers a ſpring of water out of the ground; which by her merits afterwards afforded help in divers infirmities. Here ſhe remained for many years, in wonderful auſterity and ſanctity of life; till the time of her diſſolution drawing near, ſhe ſaw one night, in a viſion, in her ſleep, a pillar as it were of fire, the foot or baſis of which, was on her bed (which was no other than the bare pavement, ſtrewed over with a few branches of trees;) at the ſame time ſhe ſaw two Angels, who ſeemed to take off her hair-cloath, and to clothe her with moſt rich garments; bidding her prepare herſelf to go with them to her Father's Kingdom. Theſe words cauſed her to weep with exceſſive joy; but whilſt ſhe was endeavouring to follow theſe Angels ſhe awaked, and found herſelf burning in a fever, which gave her to underſtand that her time was now approaching. For which having duly prepared herſelf, and recommended to her nephew St. *Cadocus* the burying of her body in her own oratory; having been comforted by a viſion of Angels, ſhe ſurrendered her pure ſoul into the hands of her Creator on the eighth of *October*, ſome time in the fifth century. A gracious ſmile, together with a beautiful roſy colour was remarked in her face after death; and ſo ſweet a fragrancy proceeded from her body, that thoſe who were preſent ſeemed to themſelves to be in Paradiſe.

GYRALDUS CAMBRENSIS informs us, that there were, in his time, divers churches in different parts of *Wales*, dedicated in the names of the children of *Bragan*, the brothers and ſiſters of this Saint. Amongſt theſe, St. *Canocus*, her eldeſt brother, was the moſt celebrated for ſanctity. He, with ſome others of his brethren went over to *Ireland*, and there founded divers churches and monaſteries for the propagating the Kingdom of Chriſt: inſomuch, that their memory was preſerved in that iſland in many places, and

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their feſtivals celebrated on their reſpective days, as *Colgan* takes notice (on the eleventh of *February*) from St. *Ængusſius*, and other ancient *Iriſh* records.

October 10. St. *PAULINUS*, Archbiſhop.

From St. *Bede*, *L.* i. *c.* 29. and *L.* ii. *c.* 9, 12, 13, 14, 16, and 20.

ST. *Paulinus* was a Roman, a Diſciple of St. *Gregory the Great*; and one of the chiefeſt of thoſe who were ſent by that holy Pope to the aſſiſtance of St. *Auguſtin*, *Anno* 601. He laboured for many years in the vineyard of his Lord in *Kent*, or other ſouthern parts of *England*; and then was ſent to the North, to be the firſt Apoſtle of the *Northumbrians*, for ſo thoſe *Engliſh* were called that dwelt beyond the *Humber*. We have already ſeen, in the life of St. *Edwin* on the fourth of this month, how this Prince, who reigned over all thoſe Provinces, demanded in marriage the Princeſs *Ethelburge* of *Kent* (otherwiſe named *Tate*) and how our Saint, upon this occaſion, was made Biſhop, to accompany this Princeſs. " *Paulinus*, ſays " our venerable hiſtorian, *l.* ii. *c.* 9, a man beloved of God, was ordained " Biſhop, to go along with her, and to confirm her and her companions " by his daily exhortations and the celebration of the heavenly Sacraments, " that they might not be corrupted by the company of the Pagans. He " was conſecrated by *Juſtus* the Archbiſhop, on the twenty firſt of *July*, " *Anno* 625; and ſo with the virgin aforeſaid went to King *Edwin*, as if " he had only come to accompany her to her carnal wedding; whereas " the whole intention of his mind was rather to bring over that nation, " to which he came, to the knowledge of the Truth; that according to " the expreſſion of the Apoſtle, 2 *Cor.* xi, he might preſent the ſame a " chaſte virgin to be eſpouſed to Chriſt. After his coming into the pro- " vince, he laboured much, not only to retain, with the help of our Lord,

" thoſe

" thoſe that came with him in their Faith; but alſo to convert, if he " could by his preaching, ſome of the Pagans to the grace of the Faith. " But tho' he laboured long in the word, as the Apoſtle ſays, *The God of* " *this world blinded the minds of the unbelievers, leſt the light of the Goſpel* " *of the glory of Chriſt ſhould ſhine unto them.* 2 Cor. iv."

THUS matters went on, till on the following *Eaſter*, the King was wounded, as we have ſeen in his life, by *Eumer* the ruffian; and the Queen the ſame night was brought to bed of a daughter. On which occaſion, " when the King, ſays the hiſtorian *c.* 9, in the preſence of *Paulinus* the " Biſhop, was giving thanks to his Gods for the birth of his daughter; " the Biſhop on the other hand began to give thanks to Chriſt our Lord; " and affirmed to the King, that he by his prayers had obtained of Chriſt " that the Queen ſhould be ſafely delivered of her child and without " much pain. The King, delighted with his words, promiſed he alſo " would renounce his Idols and ſerve Chriſt, if he would grant him life " and victory over that King, who had ſent that aſſaſſin by whom he " was wounded: and as a pledge of his performing his promiſe, he de- " livered that ſame daughter to *Paulinus* the Biſhop to be conſecrated to " Chriſt; who was baptized on the holy day of *Pentecoſt*, the firſt of " the nation of the *Northumbrians*, with twelve others of her family." So St. *Bede*; who proceeds in relating how the King recovering of his wound, and having obtained the victory over his enemies, laid aſide indeed the worſhip of his Idols, yet did not embrace the Faith of Chriſt; till after long and mature deliberation, and frequent conferences with St. *Paulinus* on the grounds of the Chriſtian Religion; adviſing alſo frequently on that ſubject, with the wiſeſt of his own counſellors; he was at length fully determined, in the wonderful manner mentioned above in his life, from St. *Bede*, *c.* 12.

WE related there, from this venerable hiſtorian, the heavenly oracle with which this Prince had formerly been favoured, in the extremity of danger he was in, when he lived an exile in the court of King *Redwald*, and how upon that occaſion the perſon that appeared to him, gave him a ſign, by laying his right hand on his head; which he bid him remember, and when the ſame ſhould be done to him again, to follow the directions

that

that ſhould then be given him. " When therefore, ſays the hiſtorian, " *Paulinus* perceived the difficulty there was to bring down the loftineſs of " the King's mind to the humility of the way of ſalvation, and to the " receiving the myſtery of the life-giving Croſs; and yet ceaſed not to treat " about his and his people's ſalvation, as well with men by the word of " preaching, as with the divine goodneſs by the word of prayer: at length, " in all probability, he learnt in ſpirit that oracle which had formerly " been revealed to the King from Heaven ----- and going in one day " (when the King was ſitting alone, in deep conſideration about religion) " laid his right hand on his head, and asked him if he remembered that " ſign?" And put him in mind to fulfil the promiſe he had formerly made, by embracing the Faith he preached to him, and obeying the divine commandments which he taught him. Upon this the King yielded: and with him all his principal men, and amongſt the reſt *Coifi*, the high prieſt of the Idols, after having heard from St. *Paulinus* the Chriſtian Doctrine, reſolved to renounce their falſe Gods, and to embrace the Faith of Chriſt.

" King *Edwin* therefore, ſays St. *Bede*, *c.* 14, received the Faith, and " the laver of regeneration, with all his nobles, and a very great number " of the common people in the eleventh year of his reign: which was " the year 627, of our Lord's incarnation..... He was Baptized at *York* " on *Eaſter Sunday* (*April* the twelfth) in the church of St. *Peter* the " Apoſtle, which he had erected in haſte, of timber, whilſt he was " catechized and inſtructed in order to receive Baptiſm. In that ſame " city he alſo appointed to *Paulinus*, his Prelate and inſtructor, his epiſ- " copal See. And as ſoon as he had obtained the grace of Baptiſm, " he took care by the direction of the ſame *Paulinus*, to build in the " ſame place a larger and more noble church of ſtone, in the midſt of " which the oratory he had built before was to be incloſed. Having there- " fore laid the foundations, he began to build the church in a ſquare, ſo " as to encompaſs the former oratory: but before the walls were brought " to their heighth, the King being impiouſly ſlain, left the work to be " finiſhed by his ſucceſſor *Oſwald*. But *Paulinus*, from the time of the " King's Baptiſm, for ſix years ſucceſſively, that is, till the end of his reign, " preached the word of God, with his conſent and favour, throughout

" the province; and ſuch as were preordained to eternal life be-
" lieved, and were baptized: amongſt whom were *Oſfrid* and *Eanfrid*,
" King *Edwin*'s ſons, who were born to him, whilſt he was in baniſh-
" ment, of *Quenburge* (his firſt wife) daughter of *Cearl* King of the *Mer-*
" *cians*---And ſo great is ſaid to have been at that time the fervour of Faith,
" and the deſire of the ſaving laver in the nation of the *Northumbrians*, that
" *Paulinus*, coming at a certain time with the King and Queen to the
" royal country-ſeat, which is called *Yeverin*, and ſtaying there for ſix
" and thirty days with them, to catechize and baptize the People, was
" ſo taken up for all thoſe days from morning till night, in inſtructing
" the multitude, that crowded thither from all the villages and places,
" in Chriſt's ſaving word, and after inſtruction waſhing them in the
" laver of remiſſion, in the river *Glen*, that was cloſe by, that he had no
" time for any thing elſe. This was done in the province of the *Ber-*
" *nicians*. But in that of the *Deiri*, where he was uſed to be more
" frequently with the King, he baptized the people in the river *Swale*,
" which runs by the town of *Cataract*: for as yet oratories or fonts could
" not be made in that infancy of the church. But he built a church in
" *Cambodonum*, where there was another royal ſeat at that time; which
" was afterwards burnt by the Pagans, who killed King *Edwin*, together
" with the whole place: inſtead of which the ſucceeding Kings built them-
" ſelves another *Villa* in the country of *Leeds*. The altar eſcaped the
" fire, becauſe it was of ſtone; and is ſtill preſerved in the monaſtery of
" the moſt reverend Abbot and Prieſt *Thrythwulf*, which is in the wood
" called *Elmete*." So far St. *Bede*.

WHO in the ſixteenth chapter of the ſame book, relates alſo the great fruits that followed the preaching of our Saint in the province of *Lindiſſi*, on the ſouth ſide of the *Humber*. " *Paulinus*, ſays he, preached alſo the
" word to the province of *Lindiſſi* [*Lindſey*] which is the firſt on the
" ſouth ſide of the river *Humber*---and firſt converted *Blecca*, the go-
" vernor of the city of *Lincoln*, with his family, to our Lord. In which
" city he likewiſe built a church of ſtone, of extraordinary workmanſhip:
" the roof of which afterwards either falling in for want of care to re-
" pair it, or being pulled down by enemies, the walls are ſtill ſeen

" ſtanding

" ſtanding; and every year ſome miraculous cures are uſually wrought " in that place, in favour of ſuch as ſeek with faith. In this church " *Juſtus* (the Archbiſhop of *Canterbury*) being departed to our Lord, " *Paulinus* conſecrated *Honorius* Biſhop in his place. . . . A certain Abbot " and Prieſt of ſingular veracity of the monaſtery of *Peartney*, whoſe name " was *Deda*, told me concerning the faith of this province; that an old " man had informed him, that he himſelf had been baptized by *Pau-* " *linus* the Biſhop, in the preſence of King *Edwin*, at noon-day, with a " great multitude of people, in the river *Trent*, near the city, which in " the *Engliſh* tongue is called *Tiovulfingaceſter* [ſuppoſed by Mr. *Cambden* " to be *Southwell* in *Nottinghamſhire*] who alſo was wont to deſcribe the " perſon of the ſame *Paulinus*, that he was tall of ſtature, ſomething " ſtooping, his hair black, his viſage meagre, his noſe ſlender and hooked, " his aſpect venerable and awful. He had alſo with him in the miniſtry " *James* the Deacon, a man truly induſtrious and noble in Chriſt, and " in the church, who continued to live even to our days." So far the hiſtorian, who acquaints us in the following chapter, how Pope *Hono-* *rius* underſtanding the great progreſs the Goſpel had made amongſt the *Northumbrians*, by the preaching of *Paulinus*, ſent him the Pall; by which he conferred on him the dignity of Archbiſhop; with directions that when either of the Archbiſhops ſhould die the ſurvivor ſhould conſecrate his ſucceſſor.

AT length, after much proſperity and tranquillity, ſucceeded a ſtorm which threatened this infant Church of the *Northumbers* with inevitable ruin; when the moſt Chriſtian King *Edwin*, with his ſon *Oſfrid* and a great part of his army being ſlain, *Anno* 633, the conquerors made a moſt dreadful havock in that Church and nation. " The more for that " one of them, ſays St. *Bede*, *c.* 20, was a Pagan, the other in barbarity " worſe than a Pagan. For *Penda* with all the Nation of the *Mercians*, " was an idolater and a ſtranger to the name of Chriſt? But *Cadwalla* the " *Briton*, tho' he had the name and profeſſion of a Chriſtian, was ſo " barbarous in his nature and diſpoſition, that he neither ſpared the fe- " male ſex, nor the innocent age of little children, but with ſavage cruelty " tortured and put all to death without diſtinction; ravaging their whole " provinces for a long time, and deliberating to extirpate the whole race

" of the *Engliſh* out of *Britain*: without any reſpect to the Chriſtian " Religion, which had begun to take root among them.—— The affairs " of the *Northumbrians* being in this confuſion, and no ſafety appearing " any where but in flight, *Paulinus*, taking along with him *Ethelburge* " the Queen, whom he had conducted thither before, returned by Sea " to *Kent*, and was very honourably received by *Honorius* the Archbiſhop, " and by King *Eadbald*. He came thither under the conduct of *Baſſus*, " a moſt valiant Knight of King *Edwin*, having with him *Eanfleda* daughter " of that King, and *Wſcfrean* his young ſon, together with *Iffi* ſon of " *Oſfrid* his ſon: who were afterwards ſent by their mother to *France*, " to be brought up by King *Dagobert*; where both of them dying in " their infancy were interred in the church, with the honour due to " them either as royal children or innocents of Chriſt. He alſo brought " with him much rich plate of King *Edwin*'s, amongſt the reſt a large " croſs of gold, and a golden chalice conſecrated for the miniſtry of the " altar; which are ſtill kept and ſhewn in the church of *Canterbury*.

" AT this time the church of *Rocheſter* had no Biſhop, its laſt Prelate " *Romanus* having been caſt away in the *Italian* ſea, when he was going " from Archbiſhop *Juſtus*, upon an embaſſage to Pope *Honorius*. Where- " fore *Paulinus*, at the deſire of *Honorius* the Archbiſhop, and *Eadbald* " the King, undertook the care of that See, which he held, till he alſo in " his time was called to the heavenly Kingdoms with the glorious fruits " of his labours. In which church alſo at his death he left the Pall which " he had received from the Pope of *Rome*. He had left behind him in his " church of *York*, *James* the Deacon, an eccleſiaſtical and holy man, who " living in that church for a long time after, by teaching and baptizing, " reſcued great numbers of Souls from the power of the old enemy, from " whom the Village, where he moſtly reſided near *Cataract*, has its name " to this day." So far St. *Bede*, who further informs us, *l.* iii. *c.* 14. that St. *Paulinus* died on the tenth of *October Anno* 644, after having been Biſhop nineteen years, two months and twenty one days, and that he was buried in the cathedral of *Rocheſter*: having for his ſucceſſor there, *Ithamar* a Prelate *not inferior*, ſays he, *to thoſe that went before him in life and erudition.* St. *Paulinus* has a place on this day in the *Roman* Martyrology.

October

October 10. St. *JOHN* of *Bridlington*, Confeſſor.

From his life, written by a cotemporary, in *Capgrave* and *Surius*.

ST. *John* of *Bridlington*, was born not far from *Bridlington*, or *Burlington* in *Yorkſhire*, and brought up by his pious parents, from his tender years, in the fear of God. After having made good progreſs at home in grammar learning, he was ſent to *Oxford* for his higher ſtudies: but his principal ſtudy all the while was that of chriſtian perfection: for even in theſe beginnings he was admired, by all that knew him for his devotion and piety in all religious exerciſes, his meekneſs, and command of his paſſions, even under the moſt ſenſible provocations; his modeſty and profound humility; and his diligence in the employment of his time, of which he ſuffered no part to be loſt in vain and empty things, but managed the whole to the beſt advantage. After two years ſtay at *Oxford*, returning into his own country he was deſired, by a gentleman of a conſiderable eſtate, to take upon him the charge of being tutor to his children. But finding in this way of life many impediments to that perfection, which he ever aſpired to, after a mature deliberation he reſolved entirely to quit the world, and to retire into the monaſtery of the Canon Regulars of St. *Auguſtin*, at *Bridlington*. He received the habit in the twentieth year of his age; and for the forty years he lived in this religious profeſſion, he ſhewed himſelf in his life to be what his habit and profeſſion obliged him to, that is, a religious man indeed; a deſpiſer of this world, and of all thoſe fading toys which this world is in love with; an earneſt purſuer of all virtues, and in ſome meaſure already a citizen of Heaven, by his converſation being always there.

HIS great exactneſs in fulfilling to a tittle every part of his rule; the fervour and perfection with which he performed all his religious duties, that ardent love and charity, both for God and his neighbour, which animated all his actions; his extraordinary prudence, his juſtice, his modeſty, his temperance, his watching in prayer, his auſterity of life, and his other virtues, ſo recommended him to his brethren and ſuperiors, that they promoted him ſucceſſively to the offices of *Precentor*, *Almoner*, and *Subprior*: to all which he more willingly ſubmitted, as being charges which no way interrupted his heavenly meditations and divine contemplation. But when upon a vacancy he was afterwards by the unanimous votes of all the community elected *Prior*, or chief Superior of the houſe; his humility and apprehenſion of the dangers that attend ſuperiority, made him ſo importune with his brethren, that at length he prevailed on them to make choice of another. But this new Prior dying not long after, our Saint was choſen a ſecond time, and was then obliged to ſubmit his ſhoulders to what he eſteemed ſo heavy a burthen; truſting in his God, who is never wanting to aſſiſt with his divine grace thoſe whom he calls to theſe difficult charges.

BEING made Prior he ſo perfectly joined together in himſelf the functions of *Martha* and *Mary*, that nothing was wanting in either kind to compleat the Saint. His firſt care was that of his own flock, as of his more immediate charge; the next was of the neceſſities, as well corporal as ſpiritual, of all other chriſtians; who from all parts applied to him, as to a common father, for counſel, comfort, help and aſſiſtance. He fed the hungry, he cloathed the naked, he delivered the impriſoned, he relieved the oppreſſed, he ranſomed captives, he comforted all that laboured under the load of afflictions, he reconciled ſuch as were at variance, and often extinguiſhed by his charity even the moſt mortal enmities. In the mean time he ſuffered not theſe external employs to hinder his attention to God, who was the whole love of his ſoul: whatever occupations he had in hand, whenever the time came for any part of the church office, he preſently laid all aſide, to run to church, there as it were, to meet his love; and he would never on any account be abſent from the canonical hours of prayer, either by day, or night. After the midnight office, he ſpent the remainder

of

of the night till the Maſs which began at break of day, either in divine meditations, and mental prayer, or in reading the ſacred ſcriptures, eſpecially his beloved St. *John*, and the holy Fathers. In his prayer, he is ſaid to have had frequent extaſies, and to have been favoured at thoſe times with heavenly viſions, and with a prophetick light and knowledge of things to come. He was wonderfully affected in celebrating the Maſs, ſo as to break out ſometimes into ſighs, ſobs and many tears: and ſuch was the fervour of his ſoul on thoſe occaſions, that it diſcovered itſelf by the heat of his body; which is ſaid to have been ſo extraordinary, even in the ſevereſt cold of winter, as to ſend forth a viſible ſteem from his head.

AMONGST the virtues of this holy man, his humility was very remarkable. He ever aſcribed all to God, and nothing to himſelf: he ſhunn'd the praiſes and applauſe of men; and ſtrove to conceal whatever was extraordinary in his devotions and mortifications. He would by no means, on account of his ſuperiority, admit of a better or finer habit, than that of the other Religious: he lodged with them in the common dormitory; and eat with them in the common refectory. Some ſuggeſted to him, that he would do better, ſince he had ſuch a love for perfection, to embrace a more auſtere and more perfect inſtitute than that of the Canon Regulars: he humbly anſwered, that in every order a perſon, who lived up to his rule and inſtitute, might be a Saint; that for his part, he was ſo imperfect in the obſervance of what he now profeſſed, that it would be a preſumption in him to undertake greater difficulties. Being once obliged, by ſome affairs of the convent, to go into the neighbourhood of *Richmond*, he made a viſit to a holy woman, that lived there a recluſe, in great opinion of ſanctity, hoping to be edified by her converſation. She had a viſion the night before, repreſenting to her an eagle, hovering about her houſe, carrying a ſcroll in which was written, *Jeſus is my love.* This, upon the ſight of our Saint, ſhe preſently applied to him, with a great encomium of his virtues. I was in hopes, ſaid he, of ſome diſcourſe to the glory of God, and to edification; and not to be entertained with ſuch empty things: which having ſaid, he haſtened away; his humility not bearing to hear himſelf praiſed. He was much better pleaſed with reproaches and injuries, which he ſuffered in ſilence. One day one of his ſubjects in a violent

paſſion,

paſſion, abuſed him in publick, and treated him with moſt injurious language; which he heard with all tranquillity, not returning one word. Some that were preſent told him, they thought he ought to exert his authority on this occaſion, and ſilence the offender: he calmly replied, let him alone, he is in a flame at preſent, to correct him now would only make matters worſe; he will ſoon come to himſelf, and then we ſhall know what we have to do. Which calmneſs and command of himſelf was the more admirable in this Saint, becauſe it was wholly owing to virtue, his natural complexion being very cholerick.

GOD was pleaſed to illuſtrate his ſervant by divers miracles whilſt he was living; amongſt others, by twice ſupplying his barns (when almoſt exhauſted) by a miraculous multiplication of corn. But what was much more wonderful was that ſuch as recommended themſelves to his prayers, when abſent, found a ſpeedy relief: which was the caſe of five mariners, who being in danger of ſhipwreck called for his help, moved thereto by the reputation of his ſanctity and miracles; and preſently ſaw him, or his good Angel in his ſhape, ſtanding at the maſt, and conducting their ſhip ſafe to the haven. They went directly to his monaſtery to return him thanks, and met him in the church: but he deſired them to thank God, their only deliverer, and to take no noice of him. At length after our Saint had for ſeventeen years moſt holily adminiſtred the office of Prior in his monaſtery of *Bridlington*, he went to reſt in our Lord, on the tenth of *October*, *Anno* 1379. Innumerable miracles are recorded to have been wrought at his tomb, or by his interceſſion, to the aſtoniſhment, ſays *Walſingham* in his hiſtory (*Anno* 1389) of almoſt all *England*. On occaſion of theſe miracles his body was tranſlated, by orders of the Pope, *Anno* 1404, by the Archbiſhop of *York*, aſſiſted by the Biſhops of *Durham* and *Carliſle*, as we learn from the ſame hiſtorian.

October 11. St. *ETHELBURGA*, Virgin and Abbeſs.

From St. *Bede*, *L.* iv. *c.* 6, 7, 8, 9, 10; and her acts in *Capgrave.*

ST. *Ethelburga* or *Edilburge*, was ſiſter to St. *Erconwald* Biſhop of *London*, and daughter to a Pagan nobleman, whoſe name was *Offa*. She is ſaid to have been born at *Stallington* in *Lincolnſhire*, and to have had an early knowledge of the faith of Chriſt, whom with her whole ſoul ſhe choſe for her ſpouſe. Her brother *Erconwald* having left the world, and built for himſelf the monaſtery of *Chertſey* in *Surrey*, founded for her another monaſtery at *Barking* in *Eſſex*. This, like divers others in the primitive *Engliſh* church, contained a double community, the one of men, the other of women, living in ſeparate habitations, under the rule and government of an Abbeſs. Our Saint was made the firſt Abbeſs of this congregation: and for her aſſiſtance in this charge, and her more perfect inſtruction in monaſtick diſcipline, her brother called out of *France* (probably from the monaſtey of *Farmoutier* or that of *Chelles*) the holy virgin *Hildelid*; who had been already well grounded there in the rules and methods of a regular life. Of the firſt beginnings of this monaſtery thus writes St. *Bede*, *l.* iv. *c.* 6. " *Erconwald*, before he was made Biſhop had " built two famous monaſteries, the one for himſelf, the other for his " ſiſter *Edilburge*, and excellently inſtructed both the one and the other in " regular diſcipline. That which he built for himſelf was in the land of " *Surrey*, by the river *Thames*, at a place called *Chertſey*; that for his ſiſter " was in the province of the *Eaſt-Saxons* [*Eſſex*] at a place called *Barking*; " in which ſhe might be a mother and nurſe of women conſecrated to " God. Having received the government of this monaſtery, ſhe behaved " herſelf in all things as became the ſiſter of ſuch a brother, as well in

" regard to the perfection of her own life, as in the regularity and piety " ſhe ſhewed in the care of her ſubjects: as alſo was evidenced by heavenly " miracles. For in this monaſtery *(cap. 7.)* many ſigns and wonders " were wrought, which for the preſerving their memory, and for the edi- " fication of poſterity, were committed to writing by thoſe that knew " them, and are in the hands of many: ſome of which we have alſo taken " care to inſert in our church hiſtory.

" WHEN the mortality we have often mentioned (*Anno* 664) ravaging " all places, far and near, had alſo ſeized that part of this monaſtery " where the men reſided, and ſeveral of them were daily ſnatched away " to our Lord: the careful mother of the congregation [St. *Ethelburga*] " looking for the time in which the ſame peſtilence ſhould reach alſo " the part of the monaſtery, where the multitude of the handmaids of the " Lord lived ſeparate from the men, and they ſhould in like manner be " hurried out of the world, began often to enquire in the meetings of the " ſiſters, in what part of the monaſtery they would have their church- " yard to be made, and their bodies to be buried. To which, when ſhe " had received no certain anſwer from her ſiſters, tho' ſhe had often put " the queſtion to them; both ſhe and they received a moſt certain anſwer " from above. For one night, when after Matins theſe ſervants of Chriſt " going out of their oratory to the graves of the brethren that were gone " before them out of this life, were there ſinging the uſual Praiſes to our " Lord, on a ſudden a light from Heaven like a great ſheet came down " upon them all, and ſtruck them with ſo great a terror, that in their " fright they broke off the Pſalm they were ſinging. Now this bright " light, in compariſon of which the noon-day Sun might ſeem obſcure, " ſoon after riſing from that place, removed to the ſouth ſide of the mo- " naſtery, that is, to the weſtward of the oratory; and having remained " there a while, and covered the whole place, in the ſight of them all it " withdrew itſelf again into Heaven: that no one might doubt, but " the ſame light which was to conduct or receive into Heaven the ſouls of " theſe ſervants of Chriſt, had alſo marked out the place where their " bodies were to repoſe, in expectation of a happy reſurrection. This " light was ſo great, that one of the ancients amongſt the brethren,

" who

" who was at that ſame hour with another younger religious in their " oratory, related that the rays which in the morning came in thro' " the chinks of the doors and windows, ſeemed to exceed the greateſt " brightneſs of the day." So far St. *Bede*, who in the following chapter relates ſome other remarkable paſſages that happened to the Nuns of this monaſtery, in the time of this mortality.

IT does not appear from this venerable hiſtorian, that the holy Abbeſs was carried off by this Peſtilence: who as her acts in *Capgrave* relate was very ſolicitous at this time to ſtir up her ſiſters, by her pious exhortations, to prepare themſelves for their *exit*, and to furniſh their lamps with oil to go forth to meet the Bridegroom. But whenever her death was, it was certainly moſt precious in the ſight of God; as was alſo declared by a heavenly viſion, related by St. *Bede*, *c.* 9, which we have already taken notice of in the life of St. *Torchgyth* (*Jan.* 26.) This holy virgin, as we have there ſeen, not long before the death of St. *Ethelburga*, " going out " of her chamber one night, when the morning began to dawn, ſaw " clearly as it were a human body, more bright than the Sun, carried up " on high, in a linnen ſheet, from that part of the monaſtery where the " ſiſters uſed to reſt: and when ſhe looked more diligently to ſee, what " it was that drew up this likeneſs of a glorious body, which ſhe beheld, " ſhe perceived it was drawn up by cords brighter than gold, till being " received into the opened heavens it could no longer be ſeen by her. " Reflecting on this viſion ſhe concluded, that ſome one of the congrega- " tion was ſoon to die; whoſe Soul ſhould be lifted up to Heaven by its " good-works, as it were by golden cords. And ſo it happened, ſays our " hiſtorian: for a few days after the beloved of God, *Edilburga*, the mother " of the congregation, was delivered out of the priſon of the fleſh: whoſe " life is known to have been ſuch, that no one who was acquainted with " her can doubt, but that the heavenly Kingdom was open to her when " ſhe departed this world." So St. *Bede*, who in the ſame chapter relates her appearing to the ſame St. *Torchgyth*, a little before her death: and in the following chapter how St. *Hildelid*, who ſucceeded her in the dignity of Abbeſs, having tranſlated the bones of the men and women, ſervants of God, who had been interred in her monaſtery, to the church of the

bleſſed Virgin *Mary*, and there buried them in one place; a brightneſs of heavenly light was there often ſeen, and a moſt fragrant odour perceived. Miraculous cures were alſo frequent in that place; of which the hiſtorian gives a remarkable inſtance, in the perſon of the Lady of a neighbouring *Thane* or Nobleman; who having quite loſt her eye-ſight, ſo that ſhe could not perceive even the leaſt glimpſe of light; being led by her maids to the monaſtery, and there praying with great faith in the place of the burial of the Saints, recovered her ſight upon the ſpot, and returned home joyfully without help.

THE book, out of which St. *Bede* profeſſes to have taken what he relates concerning St. *Ethelburga* and her monaſtery, is not now extant, nor has not been for many ages. The writer of her acts in *Capgrave* relates, that one of the Abbeſſes of *Barking* (who for eight years had laboured under a grievous infirmity) ſpeaking one evening concerning this book, and regretting much that ſhe could not find a copy of it, ſaw herſelf the following night in a viſion in her ſleep, ſtanding at the tomb of St. *Ethelburga*, which was opened before her: where ſhe was told by a holy virgin that ſtood by, to take up a letter which ſhe ſhould find under the linnen at the Saint's feet. She did ſo, and found there written in golden characters, theſe words, *In tribulation, in diſtreſs, in neceſſities, in much patience, in long-ſuffering, in faſtings, in watchings, in charity, in chaſtity*, &c. *And I will willingly glory in my infirmities, that the virtue of Chriſt may dwell in me*; with other ſuch ſentences of holy writ, relating to chriſtian virtues: which when ſhe had read, the virgin ſaid to her. *Theſe are the virtues, by which St.* Ethelburga *arrived at that glory ſhe now enjoys.* As much as to ſay, you wanted to know her life, it was after this manner; ſee you imitate her. The ſame author relates divers miracles wrought at the tomb of this Saint: as alſo, how her monaſtery was more than once miraculouſly defended from the fury of the *Danes*; and what judgments from heaven fell upon theſe Pagans, when they attempted to violate her ſepulcher.

OUR hiſtorians mention three other Saints of the name of *Ethelburga* or *Edilburge*: the one daughter of King *Annas*, whoſe life we have given *July* 7. Another the daughter of St. *Ethelbert*, and wife to St. *Edwin* King and Martyr, who after her husband's death returning with St. *Pau-*

linus

linus to *Kent*, built, with the help of her brother King *Eadbald*, a monaſtery for religious women at *Liming* in that province; where ſhe alſo having received the veil from St. *Honorius* of *Canterbury*, conſecrated herſelf to Chriſt; and became the mother and miſtreſs of many handmaids of Chriſt. The third was wife to *Ina*, the glorious King of the *Weſt-Saxons*: who induced her husband to quit the world; and happily ended her days in the monaſtery of *Barking*. There is an ancient pariſh church near *Biſhops-gate* in *London*, dedicated in the name of St. *Ethelburga the Queen*: but which of theſe Saints is marked out by that name I have not found.

October 11. St. *CANICUS* or *KENNY*, Abbot.

From his acts, quoted in *Uſher*'s *Britiſh* antiquities, *p.* 493 and 495, *&c.*

THE *Roman* Martyrology, on the eleventh of *October*, commemorates St. *Canicus* Abbot, in *Scotia*: by which name the ancients underſtood *Ireland*; which was the native country of this Saint. He was born according to the *Iriſh* annals, in the year 527; being ſon of *Lyadecus* the poet of the race of *Dalan*, from whom he is ſometimes called *Mocu-Dalan*. When he was grown up, and come to the proper age of learning, he paſſed over into *Britain*; and there put himſelf under the diſcipline of the holy Abbot *Docus*, whoſe name was illuſtrious in thoſe days for wiſdom and ſanctity. This is that St. *Docus*, who, in the ancient manuſcript catalogue of the three claſſes of the Saints of *Ireland*, is ſaid to have been one of the three *Britiſh* fathers, from whom the *Iriſh* Saints of the ſecond claſs received their order and manner of celebrating maſs. The other two were St. *David* and St. *Gildas*. Under this excellent maſter the young *Canicus* diligently applied himſelf as well to the ſtudy of the ſciences, as to the exerciſes of a religious life; and having for ſome years made good

good progreſs both in the one, and in the other, returned back to his native country. Here St. *Finian* (juſtly ſtiled the maſter of the Saints of *Ireland*) had opened his famous ſchool of *Cluain-iraird*: to which the lovers of wiſdom repaired from all parts of the iſland. Amongſt the reſt *Canicus* alſo reſorted to him, and became his Diſciple; who had there for his ſchoolfellows many great Saints: for out of this ſchool, beſides other great men, came forth the twelve, commonly called Apoſtles of *Ireland*, *viz.* the two SS. *Kierans*, the two SS. *Brendans*, the two SS. *Columba's*, St. *Laiſrean* the ſon of *Nathfraich*, St. *Sinellus* Abbot of *Cluain-Inis*, St. *Ruadan* of *Lothra*, St. *Ninnydius*, St. *Mobyus*, and St. *Canicus* himſelf; whoſe zeal and labours in propagating both the faith of Chriſt, and the practice of chriſtian perfection, throughout that land, have given him, no leſs than any of the others, a juſt title to that glorious appellation. We ſhall not pretend to ſet down at large the particulars of his virtues and miracles, for want of authentick memoirs of his acts. So much evidently appears from all kinds of monuments that he was ever eſteemed one of the principal Saints of *Ireland*. He was united by a holy band of friendſhip with the great St. *Columkille*, as we learn from St. *Adamnan* in the life of that Saint. Who alſo relates *l.* i. *c.* 4, how St. *Canicus* (whom he calls *Cainechus*) coming to viſit St. *Columkille*, in the *Iſle of Hii*, was miraculouſly wafted over by a gentle wind, whilſt a violent ſtorm was raging on both ſides of his ſhip. And *l.* iii. *c.* 17, how, upon another occaſion, St. *Cainechus*, with three other Saints, *viz.* *Comgall*, *Brendan* and *Cormac*, viſited the ſame holy father, and deſired him to celebrate Maſs in their preſence: at which time a globe of fire exceeding bright, was ſeen over his head, from the time of the conſecration till the end of the Maſs. St. *Canicus* founded the famous monaſtery of *Achad-bho*, or the *Oxes-Field*; which grew up to a town, and was formerly the ſeat of the Biſhops of *Oſſory*, who now reſide at *Kilkenny*; a city which takes its name from this Saint, ſignifying the *Cell* or *Church* of *Canicus*. He alſo reſided for ſome time in the *Iſle of Roſcre*; where he copied out the volume of the four Goſpels, which was afterwards kept with great reſpect, and called from him *Glaſs Kynnis*. He departed to our Lord according to the *Iriſh* annals, *Anno* 599. By which account he only lived ſeventy two years: but

but one of the writers of his life affirms that he yielded up his happy ſoul to our Lord, in the eighty fourth year of his age.

October 12. St. *WILFRID*, Biſhop.

From his life, by Abbot *Heddius* his intimate friend and acquaintance, and St. *Bede*, *L.* iii. *c.* 25, 28. *L.* iv. *c.* 2, 12, 13, 16, 19. and *L.* v. *c.* 20.

ST. *Wilfrid* was born amongſt the *Northumbrians*, or northern *Engliſh*, *Anno* 634. The night he was brought into the world, an extraordinary light filled the houſe where he was born, ſo that it appeared to the neigbourhood to be all on fire. "He was, when yet a child, of good diſ-"poſition, ſays St. *Bede*, *l.* v. *c.* 20, his virtue was beyond his age, and "his behaviour ſo modeſt and diſcreet in all regards, that he was worthily "beloved, reſpected and embraced by his elders, as if he had been one "of them. When he arrived at the age of fourteen years he preferred "the monaſtical life before the ſecular: which when he had ſignified "to his father (for his mother was now dead) he willingly gave his "conſent to his deſires, which were inſpired by heaven; and bid him "purſue his wholeſome reſolutions. Accordingly he went to the *Iſle of* "*Lindisfarne*, and there giving himſelf up to the ſervice of the Monks, he "took care diligently to learn and to practiſe all ſuch things as became re-"ligious purity and piety. And foraſmuch as he was of a very ſharp wit, "he quickly learnt the Pſalms and ſome other books; not having yet "received the tonſure (or crown of a Monk) but being in no mean "degree, adorned with what was more valuable than the tonſure, *viz.* "the great virtues of humilty and obedience; which juſtly purchaſed him "the eſteem and love both of his equals and his elders. Having ſerved "God for ſome years in this monaſtery, as he was a clear-ſighted youth,

"he

" he obſerved by degrees, that the way of virtue taught there by the " *Scots* was not perfect: upon which he took a reſolution to go to *Rome*, " to ſee what rites were followed in the Apoſtolick See by the churches " and monaſteries. He acquainted the brethren with this his purpoſe, " who approved of it, and exhorted him to put it in execution. Going " therefore to Queen *Eanflede* [daughter to King *Edwin* and wife to King " *Oſwi*] as being known to her, and having by her counſel and aſſiſtance " been put into that monaſtery; he told her his deſire of viſiting the " tombs of the bleſſed Apoſtles: who, being pleaſed with the young man's " good intentions, ſent him to *Kent*, to her kinſman King *Erconbercht*, " requeſting, that he would ſend him in a honourable manner to *Rome*. " At which time *Honorius* was Archbiſhop [of *Canterbury*] one of the " diſciples of the bleſſed Pope *Gregory*, a man highly learned in church " matters.

" WHILST he made ſome ſtay in *Kent*, and being a youth of a lively " genius, diligently applied himſelf to learn what he ſaw practiſed there; " another young man, of noble *Engliſh* extraction came thither, whoſe " name was *Biſcop*, and ſurname *Benedict*, who was alſo deſirous to go to " *Rome*. The King therefore gave him *Wilfrid* for his companion, with " orders to take him to *Rome*. When they came to *Lyons*, *Wilfrid* was " detained there by *Dalfin* the Biſhop of the city----who was delighted " with the prudence of the young man's words, the gracefulneſs of his " perſon, the alacrity of his performances, and the ſteadineſs and maturity " of his thoughts. For which reaſon he plentifully ſupplied him and his " companions with all neceſſaries whilſt they were with him: and farther " offered, if he would ſtay, to commit to him a conſiderable government " amongſt the *French*, and to give him in marriage a maiden daughter " of his own brother, and to conſider him as his adopted ſon. He re- " turned thanks for the goodneſs he was pleaſed to ſhew him that " was a ſtranger: but told him, his deſign was rather for another ſort " of life; for which reaſon he had left his own country and ſet out " for *Rome*. Upon this the Biſhop furniſhed him with a guide, and all " neceſſaries for his journey, and ſent him to *Rome*; earneſtly entreating " him, that in his return home he would remember to paſs that way.

" Arriving

" Arriving at *Rome*, he daily applied himſelf with great earneſtneſs to prayer,
" and to the ſtudy of eccleſiaſtical matters, as he had purpoſed before;
" and there gained the friendſhip of *Boniface* the Archdeacon, a moſt holy
" and moſt learned man, who was alſo counſellor to the Apoſtolick Pope:
" under whom he regularly learnt the four Goſpels, the true calculation of
" *Eaſter*, and many other things appertaining to eccleſiaſtical diſcipline,
" which he could not have attained to in his own country. Then, after
" ſome months ſpent in his ſtudies with great ſucceſs, he returned
" into *France* to Biſhop *Dalfin*, with whom he remained ſix years, and
" from him received the clerical tonſure; being ſo much in his favour
" that he thought to have made him his heir. But this was prevented by
" the violent death of the Biſhop; and *Wilfrid* was reſerved to be Biſhop
" of his own, that is, of the *Engliſh* nation. For Queen *Balthild* [ſo it was
" given out] ſending ſoldiers, ordered the Biſhop to be put to death: who
" was attended to the place where he was to be beheaded by *Wilfrid* his
" clerick, deſirous (tho' much againſt the Biſhop's will) to die with him.
" But the executioners finding him to be a ſtranger, and of the *Engliſh*
" nation, ſpared him, and would not put him to death with his Prelate.

" AFTER this, returning into *Britain*, he was joined in friendſhip with
" King *Alchfrid* [the ſon of *Oſwy* whom his father had made partner in
" the kingdom] who had always learnt to follow, and to love the Catho-
" lick rules of the Church. Hence, finding *Wilfrid* to be Catholick, he
" preſently gave him land of ten families, at the place called *Stanford*; and
" not long after the monaſtery of thirty families at *Rippon*: which place
" he had lately given to thoſe that followed the *Scots*, to build there a
" monaſtery; but they rather chuſing to quit the place, than to admit the
" Catholick *Eaſter* and other canonical rites, according to the cuſtom of the
" Roman and Apoſtolick Church; he gave the ſame to him [*Wilfrid*] whom
" he found inſtructed in better diſciplines and ways of life. At which
" time alſo he cauſed him to be ordained Prieſt in the ſame monaſtery, by
" *Agilbert* Biſhop of the *Geviſſians* [or *Weſt-Saxons*;] being deſirous that
" a man of ſo great learning and religion, ſhould be always with him, to
" be his Prieſt and inſtructor." So far St. *Bede*, who *l.* iii. *c.* 25, relates
how, about this ſame time, the controverſy being much agitated concerning

the obſervance of *Eaſter*, a ſynod or conference was held in preſence of both the Kings *Oſwi* and *Alchfrid*, the father and the ſon, *Anno* 664, in the monaſtery of St. *Hilda* at *Streaneſhalch*, [now *Whitby*, in *Yorkſhire*] in which St. *Wilfrid* was the chief diſputant againſt *Colman* Biſhop of *Lindisfarne*, and his *Scottiſh* or *Iriſh* clerks. The reſult of this conference was, that King *Oſwi*, who had hitherto adhered to the *Scots*, together with St. *Cedd*, Biſhop of *London*, who had been ordained by them, and all the *Engliſh* in general, embraced the Catholick *Eaſter*, which *Wilfrid* maintained.

COLMAN returning into his own country, and *Tuda*, who ſucceeded in the Biſhoprick dying ſoon after; King *Alchfrid* ſent *Wilfrid* into *France*, to be ordained Biſhop for him and his people. This was done with the advice and conſent of King *Oſwi*, ſays the hiſtorian *l.* v. *c.* 20; *Wilfrid* being then about thirty years of age. He was conſecrated with great ſolemnity at *Compiegne*, by *Agilbert*, then Biſhop of *Paris*, aſſiſted by eleven other *Gallican* Prelates. In the mean time, whilſt he was yet in *France*, King *Oſwi* appointed St. *Chad* to be ordained Biſhop of *York*; who for three years moſt holily adminiſter'd that See. *Wilfrid* returning into *England* was not idle; and tho' he patiently ſuffered another to hold the Biſhoprick, to which he had been elected and conſecrated; yet neglected no opportunity of promoting the glory of God. The See of *Canterbury* was a long time vacant, after the death of Archbiſhop *Deuſdedit*; upon which occaſion he was deſired to make ſome ſtay in *Kent*; and there ordained Prieſts and Deacons where wanting. At length Archbiſhop *Theodore* coming over, and viſiting all parts of *England*, diſapproved of the ordination of St. *Chad* (who humbly retired to his monaſtery of *Leſtingay*) and ſettled *Wilfrid* in the Biſhoprick of the whole *Northumbrian* Kingdom. This Dioceſe of ſo vaſt an extent our Saint adminiſter'd for many years in peace, that is, till the year 678; neglecting no part of the duty of a zealous paſtor. He promoted every where the Catholick obſervances and rules of life; to which he not only reduced the *Engliſh*, but alſo as many of the *Scots* as remained in *England*. He brought the churches ſubject to him to learn the regular church ſong; to which end he invited out of *Kent*, *Eddi* ſurnamed *Stephen*; the ſame who afterwards

wrote

wrote his life. He founded many religious communities, and was the firſt that delivered to the northern Monks the holy rule of St. *Bennet*: he built with great magnificence the church of St. *Peter* at *Rippon*, and that of St. *Andrew* at *Hagulſtad* or *Hexham*; which were both ſoon after made Cathedrals: he gave the religious veil to St. *Audry*, that holy virgin Queen; who on her part eſteemed and loved him, for his wiſdom and ſanctity, above all men living: in a word, as his conduct was in every regard worthy of love, ſo was he for thoſe years deſervedly beloved by all. This brought him many conſiderable benefactions, which he employed in works of religion and charity. In the mean time, as to his own private life, nothing could be more pure, more mortified, more meek, or more holy. Nor were miracles wanting, and thoſe of the firſt magnitude, to give teſtimony to his life and doctrine: for by his prayers he reſtored life to a dead child, at a village called *Tiddafrey*, who lived to be a Monk of *Rippon*: and he delivered from death a monk of *Hagulſtad*, who in the building of the church of that place, had fallen from the top to the bottom, and had broken all his bones.

BUT perſecutions are ſeldom wanting to God's beſt ſervants; and of theſe St. *Wilfrid* had his ſhare. After a long tranquillity a ſtorm aroſe, *Anno* 678: the particulars of which, from the firſt origin, would be too tedious to relate. His chief perſecutor was *Ecgfrid*, who had ſucceeded his father *Oſwi* in the kingdom of the *Northumbrians*. The Saint finding no juſtice at home, reſolved to refer his cauſe to the Apoſtolick See, and quietly withdrew himſelf. It was remarked, that when he had his laſt audience of the King, he told the courtiers, who laughed at him, that on that ſame day twelve month they would change their note; which in effect was the day, when their Prince *Elfwin* the King's brother, ſlain in battle by the *Mercians*, was brought dead into *York*, to the great lamentation of the court and kingdom. In the mean time his Biſhoprick was parcelled firſt into three, and then into five different Dioceſes; and other Biſhops were ordained in his place. Let us now hear St. *Bede l.* v. *c.* 20. *Wilfrid*, ſays he, "deſigning for *Rome*, there to plead his cauſe before the "Apoſtolick Pope, going on board, was drove by a weſterly wind to the "coaſt of *Friſeland*, and was there honourably received by the Barbarians

" and by their King *Aldgils*, to whom he preached the faith of Chriſt;
" and having inſtructed many thouſands of them in the word of truth,
" waſhed them from the filth of their ſins in the fountain of our Saviour.
" So that he firſt began there the work of the Goſpel which was after-
" wards finiſhed with wonderful devotion by *Willibrord* the moſt reverend
" Biſhop of Chriſt. Having happily paſſed the winter with this new
" people of God, he purſued his journey to *Rome*, where [tho' his ad-
" verſaries had been beforehand with him, in ſending thither their accu-
" ſations] his cauſe being diſcuſſed before Pope *Agatho*, and many other
" Biſhops, he was, by the judgment of them all, acquitted of what was
" laid to his charge, and declared worthy of his Biſhoprick. At which
" time alſo the ſame Pope *Agatho*, aſſembling a ſynod of one hundred and
" twenty five Biſhops, againſt the errour of thoſe who maintained only
" one Will and Operation in our Lord and Saviour, ordered *Wilfrid* to be
" called, and ſitting amongſt the Biſhops to give an account of his Faith,
" and of that of the province and Iſland from whence he came; which
" was found to be Catholick, *&c.*" So far St. *Bede*.

AFTER theſe things the Saint returned to *Britain*; but inſtead of being received by King *Egfrid*, was pillaged and impriſoned. On this occaſion God Almighty declared himſelf in his favour by miracles: yet the moſt that could be obtained of the King was, that at the interceſſion of his aunt St. *Ebba*, Abbeſs of *Coldingham*, he ſuffer'd him to be releaſed from his confinement, and his chriſm-box and relicks to be reſtored.
" But tho' he could not, ſays St. *Bede l.* iv. *c.* 13. by reaſon of the
" enmity of the aforeſaid King, be received in his own country or
" Dioceſe, he would not be reſtrained from the miniſtry of preaching
" the Goſpel. For going to the province of the *South-Saxons* [*Suſſex*]----
" which contains the land of ſeven thouſand families, and as yet followed
" the Pagan worſhip, he adminiſter'd to them the word of Faith, and
" the laver of ſalvation. *Edilwalch* was then King of that nation, who
" had not long before been baptized in the province of the *Mercians*;
" in the preſence, and by the perſwaſion of King *Wulfhere*, who was
" alſo his godfather. *Wilfrid* therefore, by this King's conſent, and to his
" great ſatisfaction, waſhed in the ſacred font all the prime men and
" officers

" officers of the province; and the Prieſts *Eappa*, *Padda*, *Burghelm* and " *Oidda*, either then or afterwards baptized the reſt of the people.---- " For the whole race of the *South-Saxons* till that time were ſtrangers " to the name and faith of God. There was among them a certain " Monk of the *Scottiſh* nation called *Dicul*, who had a very ſmall mo- " naſtery, at the place called *Boſanham* [*Boſeham*] encompaſſed with " woods and Sea, in which there were five or ſix brethren ſerving our " Lord, in humility and poverty: but none of the natives cared either to " follow their kind of life, or hear their preaching. But Biſhop *Wilfrid* " preaching to that people did not only deliver them from the miſery " of everlaſting damnation, but alſo from an inexpreſſible calamity of " temporal deſtruction. For no rain had fallen in thoſe parts for three " years before his arrival in the province; whereupon a moſt cruel famine " invading the people, deſtroyed them by a miſerable death. In ſhort " it is reported, that often times forty or fifty men together, brought to " extremity by want, would go to ſome precipice, or to the brink of the " Sea, and there hand in hand fling themſelves down, either to periſh " by the fall, or to be ſwallowed up by the waves. But on the very " day on which the nation received the baptiſm of Faith, there fell a " ſoft and plentiful rain; the earth flouriſhed again, and the verdure " being reſtored to the fields, the year became pleaſant and fruitful. Thus " their old ſuperſtition and idolatry being baniſhed, the hearts and fleſh " of all rejoiced in the living God, *&c.*

" AT this time King *Edilwalch* gave the moſt reverend Prelate *Wilfrid* " land of eighty ſeven families, where he might receive his people " who were wandering here and there in baniſhment. The place is called " *Selſey*, encompaſſed on all ſides by the Sea, except on the weſt, where is " the entrance into it by a narrow neck of land, not farther over than the " caſt of a ſling-----Here the Biſhop founded a monaſtery, chiefly of the " brethren he had brought with him, and eſtabliſhed in it a regular life, " which ſame his ſucceſſors are known to poſſeſs to this day. For he " executed in theſe parts for five years (that is, till the death of King " *Egfrid)* both by word and deed, the office of a Biſhop, and was de- " ſervedly honoured by all. And foraſmuch as the aforeſaid King, together

" with

" with the poſſeſſion of that place, gave him all the goods that were there, " with the fields and the men; he, having firſt inſtructed them in the " faith of Chriſt, baptized them all. Amongſt theſe were two hundred and " fifty men and women ſlaves, all whom he not only by baptiſm reſcued " from the bondage of Satan, but alſo by giving them their liberty, ex- " empted from the yoke of human ſervitude." So far St. *Bede*, who afterwards informs us, how this ſame Saint was alſo inſtrumental in the converſion of the *Iſle of Wight*, to which he ſent Miniſters of the divine word.

AFTER the unhappy death of King *Egfrid*, *Wilfrid* was reſtored to his See (being invited home by the new King *Alfrid)* and poſſeſſed it for five years; till another ſtorm ariſing, he was again expelled, and obliged a ſecond time to appeal to *Rome:* where his accuſers being heard, he was once more honourably acquitted, by the Pope [*John* the ſixth] in a ſynod of Biſhops, and ſent back with letters to the Kings, *Ethelred* of the *Mercians*, and *Alfrid* of the *Northumbrians*, to ſee him reſtored to his Biſhoprick. " In his way homewards, ſays St. *Bede*, *l.* v. *c.* 20, when he " was arrived in *France*, he was ſuddenly taken with an illneſs, which " increaſing upon him diſabled him ſo far that he could not ride, but " was obliged to be carried in his bed by ſervants. In this condition he " was brought to *Meaux*, a city of *France*, where he lay for four days and " nights, as if he had been dead, only his breathing a little ſhewed him " to be alive. When he had thus continued four days without meat or " drink, ſpeech or ſenſe, on the fifth morning, as one awaked from a " deep ſleep, he ſate up in his bed, and opening his eyes, ſaw a number " of the brethren about him ſinging Pſalms and weeping. Then fetching a " ſmall ſigh, he asked where was *Acca* the Prieſt? who being called, " immediately came in; and ſeeing him now better, and able to ſpeak, " knelt down with all the brethren there preſent, and returned thanks to " God. Then after they had ſate a while together, and diſcourſed with " fear of the judgments of God; the Biſhop having ordered the reſt to " go out for a little time, ſpoke thus to the Prieſt *Acca*. A tremendous " viſion has juſt now appeared to me, which I deſire you ſhould hear, " and keep ſecret, till I know how God will diſpoſe of me. There ſtood " by me a perſon remarkable for his bright habit, telling me, he was

Michael

" *Michael* the Archangel: and I am ſent, ſaid he, to deliver you from " death. For the Lord has granted you life in conſideration of the prayers " and tears of your Diſciples and brethren; and thro' the interceſſion of " his bleſſed Mother, *Mary* ever Virgin. Wherefore I tell you, you ſhall " for the preſent, be cured of this illneſs: but be ready; for I ſhall re- " turn to viſit you at the end of four years. When you come back into " your country, you ſhall recover the greateſt part of the poſſeſſions that " were taken from you, and ſhall end your days in peace and tranquillity.

" THE Biſhop therefore recovered to the great joy of all, who gave " thanks to God on that occaſion; and continuing his journey arrived in " *Britain.* Where the letters being read which he had brought from " the Pope, *Brithwald* the Archbiſhop, and *Ethelred* lately King [of the " *Mercians*] now Abbot [of *Bardney*] moſt readily favour'd him. Of " whom *Ethelred*, calling to him *Coenred*, whom he had made King in " his ſtead, deſired and obtained of him to be a friend to his friend. " *Alfrid* King of the *Northumbrians* refuſed to receive him; but did " not long ſurvive the refuſal. Hence it came to paſs, that his ſon *Oſred* " coming to the throne, a ſynod was preſently held near the river *Nidd*; " where, after ſome conteſt, he was at length by the conſent of all, ad- " mitted to his Biſhoprick: and thus he lived in peace four years, that is, " till the day of his death. He died after having been Biſhop forty five " years, on the twelfth of *October* [*Anno* 709] in his monaſtery which he " had in the province of * *Undale* where the Abbot *Cudbald* preſided; and " was by the brethren carried to his firſt monaſtery in *Rippon*, and buried " in the church of bleſſed *Peter* the Apoſtle, near the altar. So far " St. *Bede.*" His body is ſaid to have been tranſlated (after the abbey of *Rippon* was deſtroy'd by the *Danes)* to the cathedral of *Canterbury*, by St. *Odo* the Archbiſhop: where it was enſhrined on the northſide of St. *Thomas*'s chapel, near the crown. It now repoſes, as 'tis believed, near the monument of Cardinal *Pool.* Beſides the monaſteries men- tioned above, St. *Wilfrid* founded many more, as well amongſt the *Northumbrians*, as in the kingdom of *Mercia*; more, ſays *Malmesbury* than any other is known to have founded in *Britain.* We know not

* Perhaps *Anandale*, which was at that time a part of the *Northumbrian* kingdom.

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the names of the places at preſent; becauſe they were afterwards all deſtroyed by the *Danes*.

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ON the twelfth of *October* was alſo honoured of old, in *Ireland*, St. *Mobyus*, ſurnamed *Clairineach*, called likewiſe *Berchanus*. He was Diſciple of St. *Finian*, and founder of the abbey of *Glaſnaorden*, in the plain of *Liffe*. He repoſed in our Lord, *Anno* 544.

October 13. Tranſlation of St. *EDWARD* the Confeſſor.

ON this day in the *Roman* office is celebrated the feſtival of St. *Edward* the Confeſſor: this being the day of his Tranſlation; which was in former times ſolemnized throughout all *England*. The Saint departed to our Lord, *Anno* 1066; and was buried in the church of St. *Peter*, *Weſtminſter*, which himſelf had built. Many miracles were wrought at his tomb: amongſt the reſt, no leſs than ſix blind in one day recovered their ſight. Upon the evidence of theſe miracles, he was canonized by Pope *Alexander* the third, *Anno* 1161: and two years after, his body was taken up, and ſolemnly tranſlated on this day, by St. *Thomas Becket* Archbiſhop of *Canterbury*, in preſence of King *Henry* the ſecond, and many Biſhops, Abbots, and other perſons of diſtinction. At which time the King and all the aſſiſtants were witneſſes of his body being whole and incorrupt, and his very garments freſh and ſound; tho' it was now near one hundred years ſince his death. We have already given his life on the fifth of *January*.

October 13. St. *COLMAN*, Martyr.

From his acts, by *Erchenfred* Abbot of *Merck* in *Auſtria*, and *Dithmar* Biſhop of *Meersburg*, *L.* vii. *Chronic.* both almoſt cotemporary to the Saint.

ST. *Colman* was a *Scot* or *Iriſhman* by birth; who, out of devotion, made a pilgrimage to the *Holy-Land*, about the beginning of the eleventh century, to ſee and venerate thoſe places that have been ſanctified by the myſteries of our redemption, and by the precious blood of our Redeemer. In his way home, paſſing thro' *Auſtria*, he was there apprehended, upon a ſuſpicion of his being a ſpy, ſent by the *Sclavonians*, enemies of that ſtate. Upon this occaſion he was treated with unheard of cruelty: and firſt was carried priſoner to *Stockeraw*, a town upon the *Danube*; and there, after a thouſand other indignities, was barbarouſly ſcourged; which he endured with invincible patience; making no complaints, but only begging of God that he might ſuffer all in the ſpirit of penance. After this ſcourging he was ſhut up in priſon, and the next day examined by the Judge concerning his country, his profeſſion, what buſineſs he had there, *&c.* to all which he anſwered with the greateſt modeſty, candour and ſimplicity; but was not believed. The cruel people therefore had recourſe to torments, and ſuch torments as cannot be thought of without horror, in order to extort ſome confeſſion from him. They ſcourged him again, they rubbed his mangled fleſh with ſharp ſtones, then applied to him burning eggs, after which they tore off his skin with red hot iron hooks, and ſawed his legs to the very bones. But nothing could overcome his conſtancy, or make him confeſs what he was not guilty of, to the prejudice of truth: this he ſtill reſolutely maintained, and offered up to God all his ſufferings, as a ſacrifice which he made him in defence of innocence and duty. The Judge therefore finding him invincible, condemned him

to be hanged between two thieves, *October* the thirteenth, *Anno* 1012. His body remained uncorrupted after his death: and divers other miracles teſtified his innocence and ſanctity: upon which he was honourably taken down from the gibbet, where they had hanged him, and carried in proceſſion into the town. Here new miracles were wrought, which moved *Henry* Marquis of *Auſtria* to tranſlate his body to *Mark*, *Anno* 1015, where 'tis kept with great veneration to this day. He has a place amongſt the Martyrs in the *Roman* Martyrology; and is honoured by the *Auſtrians* as one of their principal Patrons.

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ON this day alſo in the *Scottiſh* Breviaries, is celebrated the memory of St. *Cogan* Abbot, who flouriſhed in the eighth century: but of his life we know no particulars.

October 14. St. *BURCHARD*, Biſhop.

From his acts by *Egilwald* Monk of *Wurtzbourg*, recorded by *Surius*, *October* 14.

ST. *Burchard* was an *Engliſhman* by birth, and, as ſome ſay, a kinſman of the great St. *Boniface* Apoſtle of *Germany*. He was one of thoſe whom that Saint called out of *Britain*, to aſſiſt him in his apoſtolick labours; and he is uſually placed at the head of them, as the moſt eminent in that ſacred College of holy and learned men, the companions and diſciples of ſo great a Saint. After he had for divers years improved himſelf in all virtues in this ſchool, and withal diligently laboured in his Lord's vineyard he was judged by St. *Boniface* moſt worthy to be promoted to the epiſcopal dignity; and was conſecrated firſt Biſhop of *Wurtzbourg* in *Franconia*. In this ſublime ſtation he omitted no part of the duty of an Apoſtolick prelate and paſtor of ſouls. He was a zealous and powerful preacher of the

the word of God; was very meek in his words, venerable in his countenance, affable in his carriage, diligent in watching, aſſiduous in reading, liberal to his power in alms-giving, careful in his charge, prudent in his counſels, exemplary in the whole conduct of his life, unwearied in good actions, and much addicted to prayer and contemplation. He had a moſt tender affection for his flock and was entirely beloved by them.

NOT long after he was promoted to the Biſhoprick, with the advice and aſſiſtance of St. *Boniface*, he made diligent ſearch after the relicks of St. *Kilian* and his companions, who had firſt preached the word of life to the *Franconians*, and were martyred in that province: which having found, he tranſlated with a moſt ſolemn proceſſion to his cathedral: on which occaſion God was pleaſed to honour them with divers miracles. They were afterwards depoſited in a place called *Mount* St. *Mary*'s, or *Old Wurtzbourg*: where our Saint built a monaſtery, to which he often retired to enjoy his God in the ſweets of ſolitude, when he could find any vacation from the ſolicitudes of his charge, and the converſation of men.

MANY years did this holy Prelate employ in the exerciſes of perfect charity; ever taken up either with God in prayer, or with men, in labouring to advance their ſouls towards God, by his inſtructions and exhortations: Till finding his corporal ſtrength decay, he called together his clergy, and with their conſent, diſcharged himſelf of the epiſcopal burthen; which was laid upon his diſciple *Megingand*. Which done, he took along with him only ſix of his diſciples, and retired to a place called *Hohenburg*: where he ſpent the remainder of his days in preparing himſelf for eternity, by watching, faſting and inceſſant prayer. Till falling into his laſt ſickneſs, having received the holy ſacraments with great fervour and ſpiritual joy, he yielded up his ſoul into the hands of his Redeemer, *February* 9, *Anno* 752. His body was interred near the relicks of St. *Kilian*: and his flock has often experienced his intereſt in heaven, as well as his charity for them, by many miraculous favours obtained thro' his interceſſion. He has a place in the *Roman* Martyrology on the fourteenth of *October*, which was the day of his ſolemn tranſlation by the Emperor *Otho* the ſecond, and Pope *Benedict* the ſeventh, in the latter part of the tenth century.

October 15. St. TECLA, Virgin and Abbeſs.

THIS Saint is commemorated on this day in the *Roman* Martyrology; but without ſpecifying any particulars of her life. Her acts, if ever written, are not now extant: at leaſt, I have not been able to meet with them; and therefore muſt be content with the ſhort account of her which is found in the acts of St. *Boniface*, St. *Lioba*, &c. She was an *Engliſh* woman by birth; and in all appearance a native of the province of the *Weſt-Saxons*; where ſhe ſeems to have been trained up by the holy Abbeſs *Tetta* (in her famous monaſtery of *Winburn* in *Dorſetſhire*) not only in chriſtian and monaſtick diſcipline, but alſo in ſacred learning, and in human ſciences. St. *Boniface* was at this time labouring in the converſion of the *Heſſians* and *Thuringians*: where finding the harveſt great, and but few labourers to inſtruct the multitudes that deſired to embrace the faith; he ſent over into his own country (which was the weſt of *England*) and invited from thence, about the year 725, divers holy and learned men to be his aſſiſtants; amongſt whom the moſt illuſtrious were *Burchard*, *Lullus*, *Willibald*, *Winibald* and *Wigbert*. At the ſame time, for the inſtruction of the female ſex, in chriſtian piety and regular diſcipline, he alſo ſent for divers religious women, excellently qualified, by virtue and knowledge, for propagating, amongſt thoſe of their ſex, the kingdom of Chriſt, by training them up to a regular life. Of theſe the moſt eminent were St. *Lioba*, whom he placed at *Biſchofsheim*, over a large congregation of ſacred *Virgins*; St. *Tecla* her kinſwoman, and for ſome time her Diſciple; whom he made Abbeſs, at *Kitzingen* upon the *Main*, in the Dioceſe of *Wurtzbourg* and at *Ochnofurt*; St. *Walburga*, ſiſter of the Saints *Willibald* and *Winibald*, who was made Abbeſs of a double community at *Heidenheim*, in *Bavaria*; *Kynetrude* whom he alſo ſent into *Bavaria*; and *Kynegild* a widow, aunt to St. *Lullus*, with her daughter *Berathgit*, whom he appointed miſtreſſes of a ſpiritual life in *Thuringia*. As to St. *Tecla* in particular, I find nothing more of her, but that for many years, ſhe wonderfully

wonderfully ſhone forth by the luſtre of her virtues, amongſt theſe new Chriſtians, and gained many ſpouſes to Chriſt, whom both by word and example ſhe trained up to religious perfection. Till being ripe for Heaven ſhe departed to our Lord, in the monaſtery of *Kitzingen* aforeſaid: but in what year ſhe died, no author has informed us.

October 16. St. *GALLUS*, Abbot.

From his life, by *Walafridus Strabo* Abbot of *Augia*.

ST. *Gallus* was born in *Ireland* of noble and virtuous parents, who offered him to God from his tender years, in the famous monaſtery of *Benchor*, under the direction of the holy Abbot *Congellus*, and of his Diſciple St. *Columban*. Here being happily prevented by divine grace, he made great progreſs both in virtue and learning; particularly in the underſtanding of holy writ; inſomuch, that he had a wonderful talent for explaining the moſt difficult and moſt obſcure paſſages of the divine Scriptures. This determined his Abbot, with the advice of all his Religious, to preſent him to holy orders, and even to oblige him to receive the prieſtly character; which he, thro' humility, earneſtly ſought to decline, as judging himſelf moſt unworthy. But his life correſponded in all regards to the ſanctity of this ſublime vocation; and juſtified the choice his Superiors had made. For he uſed to paſs even whole days and nights in prayer, pouring out floods of tears before his God; and for his great virtues was both admired and loved by all that knew him. St. *Columban* following a divine call, left his country to ſerve God more perfectly, and promote his glory in a foreign land: the holy Abbot appointed him twelve companions, to attend him on this occaſion; of which number St. *Gallus* was one, who with that Saint ſailed over firſt into *Britain*, where he made ſome ſtay, and then into *France*. Here King *Sigibert*, who reigned in *Auſtraſia* and *Burgundy*, gave theſe Saints a deſart for their habitation; where finding an old ruined caſtle called *Luxeuil*; they built near it a little chapel in honour of

St.

St. *Peter*, for the divine ſervice, and a few cells for their own lodgings The lives they led here were ſo holy and ſo penitential; that the reputation of their ſanctity quickly drew many of the *French* and *Burgundians* to their company, determined by their example to quit this world for the love of the next: ſo that *Luxeuil* in a ſhort time became a great monaſtery, to which St. *Columban* gave an admirable rule, yet extant.

WE ſhall ſee in the life of that Saint [*November* 21.] how King *Theodorick*, grandſon of *Sigibert*, offended at the liberty the Saint took in reprehending him for his luſts, and puſh'd on by the impious *Brunichilde* his grandmother, raiſed a perſecution againſt St. *Columban*, and obliged him to quit his dominions. St. *Gallus* accompanied his Abbot on this occaſion, who was kindly entertained, firſt by *Clothair*, and then by *Theodobert* who reigned in other parts of *Gaul*. The latter deſired St. *Columban* to ſtay in his dominions, and chuſe there what place he liked beſt to ſerve his God, and inſtruct the people. He choſe therefore a place on the confines of *Germany* and *Switzerland*; where the inhabitants were as yet idolaters, and meer ſavages; and laboured with his diſciples to bring over theſe poor ſouls to the faith of Chriſt. *Gallus* particularly exerted his zeal againſt their Idol-worſhip; deſtroying the temples of their falſe Gods, and caſting into the neighbouring lake the ſacrifices they offered to them: which ſo far provoked the Barbarians, that they reſolved to kill him; and to drive all the reſt from their borders. This obliged the Saints to remove; who by the advice of a good Prieſt, named *Villimar*, whom they met in their way, choſe for their abode a place called *Bregents*, ſituated in an agreable ſolitude; where they built a chapel and ſome cells.

THE people of this country were alſo pagans; and had not far off a temple, to which they reſorted to worſhip their falſe Gods. St. *Columban* ordered St. *Gallus*, who was pretty well acquainted with their language, to go thither, and to preach the Goſpel to them, on occaſion of a ſolemnity, which had drawn together to that temple, an infinite multitude of both ſexes, and of all ages. The Saint preached a moſt moving ſermon to them, to withdraw them from their blindneſs, and to invite them to the knowledge of the true God; by which he converted many. Then he broke their Idols in pieces, and flung them into the lake: with which

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the idolaters were not a little enraged, but durſt not oppoſe him. This temple St. *Columban* changed into a church; purifying it with holy water, and ſetting up therein a Chriſtian altar, in which he placed the relicks of St. *Aurelia*, and ſaid Maſs. In this place the Saints remained three years, ſerving God in great poverty and humility, and labouring with their hands for their ſuſtenance, and for the entertaining of ſuch as came to viſit them in their ſolitude. In the mean time, the common enemy ceaſed not to wage a continual war againſt them: and incited the idolaters, who could not forgive their breaking in pieces their idols, to murder two of their company; and to accuſe St. *Columban* to duke *Gonzo*, the Lord of the country, of being the cauſe that all the game was deſtroyed or drove away, by the great concourſe of ſtrangers that came to ſee him. Upon this the Duke in a rage ordered the Saint to be gone out of his territories, who readily obeyed: but St. *Gallus*, as providence would have it, could not go with him, being ſeized by a fever juſt at the time they were to begin their journey. Now as the moſt holy are ſometimes liable to be miſtaken, St. *Columban* apprehended, that *Gallus* having laboured much in that neighbourhood was unwilling to leave it: and therefore told him. "I "ſee, brother, you are weary of ſuffering ſo many fatigues on my ac- "count, ſtay then here if you pleaſe: but for your penance, I forbid you "to celebrate Maſs as long as I ſhall be living." After which he went his way: and *Gallus* remained ſick behind, under the care of the good Prieſt *Villimar*, with whoſe help he quickly recovered.

AFTER our Saint was cured, his great love of ſolitude and ſilence inſpired him with a reſolution, to ſeek out in the neighbouring deſart ſome loneſome place, where he might paſs his whole time with God. He prepared himſelf for this enterprize by much prayer and faſting; and then taking for his guide *Hiltibold* a Deacon, who had a perfect knowledge of the country, he enter'd far into the wilderneſs; and there choſe himſelf a place, near a rivulet, for his habitation. Here he planted a croſs, and employ'd himſelf for ſome time in ſpiritual exerciſes. This place, before his coming, was full of ſerpents; but none have been ever ſeen in that neighbourhood ſince. He returned not long after to his friend *Villimar*, who received at that time a letter from *Gonzo* the Duke, to bring

bring *Gallus* to his court. The ſervant of God underſtanding this privately withdrew himſelf, and paſſing thro' the deſarts of *Rhætia* and *Sennia* [in *Switzerland*] came to a town called *Quaradan*, where he was entertained for ſome days by *John* the Deacon, a great ſervant of God: and then retired into a cave, where he ſpent his time in prayer, and in meditating on the holy Scriptures.

Now the occaſion which obliged the Duke to ſend for the Saint was this: he had one only daughter, named *Frideburge*, a lady of extraordinary beauty; who was promiſed in marriage to King *Sigibert*, younger ſon to *Theodorick* the ſecond. This Princeſs was on a ſudden poſſeſſed by an evil ſpirit, who cauſed her to ſuffer in a moſt ſtrange and lamentable manner. The King ſent two Biſhops to endeavour to caſt out the Devil, but they laboured in vain: he reproached them, by the mouth of the Princeſs, with their ſecret ſins, and plainly told them, he would not go out at their command. One of them bid him be ſilent, telling him he was the father of lies, and a deſerter of God and his truth, and therefore not to be regarded. But he perſiſted in his ſtory: yet told them withal, there was a man, whoſe name was *Gallus*, who had drove him already from ſeveral places, which he had long poſſeſſed, and had ruined his temples; and that none but he could caſt him out: for, ſaid he, the reaſon of my having power to enter here, was becauſe the Duke has obliged him to quit his territories. On this account it was the Duke ſent to *Villimar*, to bring *Gallus* to him: and the good Prieſt ſought him with ſo much diligence, that at length he found him in his cave, and prevailed on him to undertake this work of charity.

WHEN the Saint was conducted by the Duke into the chamber, where the Princeſs was, he found her lying on the floor, in the arms of the Dutcheſs her mother, with her eyes ſhut, her mouth open, reduced to ſuch an extremity of weakneſs that ſhe ſeemed to be dead: and ſo great was the ſtench that came from her body, that one would have thought, they had been burning there a great quantity of brimſtone. The Saint proſtrated himſelf on the ground, and with many tears addreſſed his prayer to God in behalf of the maiden: then laying his hand on her head, he commanded the unclean ſpirit, in the name of Jeſus Chriſt, to depart from

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that creature of God. At theſe words ſhe opened her eyes; and the Devil ſaid by her mouth, art thou that *Gallus*, who haſt drove me out of my old poſſeſſions; and wilt thou now alſo drive me hence, who came hither only to revenge the injury done to thee and thy companions? And whither wilt thou have me go, if thou driveſt me hence? Go, ſaid the Saint, into that bottomleſs pit, where God has prepared everlaſting torments for thee. At theſe words, all that were preſent, ſaw a moſt black and ugly bird come out of the mouth of the Princeſs, who from that moment was perfectly cured, to the great joy of her parents. The Duke on this occaſion offered the Saint the Biſhoprick of *Conſtance* (which he refuſed) and ordered all the preſents, which King *Sigebert* had ſent his daughter, to be given him; which he diſtributed amongſt the poor; and then returned to his ſolitude. To which alſo he invited *John* the Deacon; whom he retained with him, and diligently inſtructed in the underſtanding of the ſacred Scriptures.

As to the Princeſs ſhe was ſent by her father to King *Sigebert*, as he deſired: but ſhe had now conceived, by the advice of St. *Gallus*, a deſign of conſecrating herſelf to a more noble Spouſe. Having therefore obtained of the King a delay of ſeven days; ſhe went on the ſeventh day, early in the morning, to the church of St. *Stephen*, in the city of *Metz*, where the King reſided: and quitting her coſtly apparel, put on there a habit more agreable to the ſtate ſhe now deſired to embrace: then drawing near the altar, ſhe proſtrated to adore God, and addreſſing herſelf to the martyr *Stephen* begg'd his interceſſion that God might touch the King's heart, and move him to conſent to her deſires. Her prayer was heard: for the King, who fear'd God, coming to the church, after having ordered the nuptial robes to be put on her, conſented to her receiving upon the ſpot the ſacred veil: and taking her by the hand led her up to the altar, as it were to preſent her to Jeſus Chriſt: which having done, he withdrew himſelf all bathed in tears: and ſhe became a Nun in the monaſtery of St. *Peter* at *Metz*. Theſe things happened in the year 614, a year before the death of St. *Columban*.

THE See of *Conſtance* being ſtill vacant, divers prelates and other eccleſiaſticks met in ſynod, in that city, at the deſire of Duke *Gonzo*, to chuſe

a Biſhop. The Duke ſent for St. *Gallus* on this occaſion, who came accompanied by *John* the deacon. All preſent were of opinion *Gallus* was the moſt proper perſon to fill up the vacancy, as poſſeſſing in a moſt perfect degree all virtues neceſſary for that ſtation. The Saint alone diſſented, alledging that, without neceſſity, it was not agreeable to the Canons to advance foreigners to Biſhopricks. But, ſaid he, I know one, a man of this country, who really has all theſe good qualities, which you imagine are in me: and he is the deacon *John*, whom I think myſelf obliged to propoſe to you; becauſe I believe God will have him Biſhop. This teſtimony of the Saint determined their choice. *John* withdrew, and hid himſelf in the church of St. *Stephen* (which is without the walls of the city) but was found there by the clergy and people all bathed in tears, and brought to the Biſhops, who obliged him to receive epiſcopal conſecration. St. *Gallus* on this occaſion, at the deſire of the Prelates made an admirable ſermon full of divine unction, which penetrated the hearts of all that heard him; who could not help ſaying to one another that the Holy Ghoſt ſpoke by his mouth.

THE Saint ſtaid ſeven days with the new Biſhop; then returned to his ſolitude: where alſo he built a chapel, and ſome cells around it, to lodge twelve perſons of great virtue, who had aſſociated themſelves to him. Here one day after matins laying himſelf down to reſt, he had a viſion by which he underſtood his father *Columban* was gone to our Lord [*Anno* 615.] calling therefore to himſelf his Deacon *Manwald*, he ordered him to prepare all things for Maſs, to offer the holy Sacrifice for St. *Columban*. Which done, he ſent the Deacon, as far as St. *Columban*'s monaſtery of *Bobio* in *Italy*; who found that the holy Abbot indeed had departed this life at that very time; and brought thence back with him his ſtaff, which in dying he bequeathed to our Saint. *Gallus* ſurvived his maſter five and twenty years, leading a moſt ſaintly life in his ſolitude. The Religious of *Luxeuil*, after the death of St. *Euſtaſe*, whom St. *Columban* had appointed their Abbot, unanimouſly choſe St. *Gallus* for his ſucceſſor; but they could not by any means prevail on him to accept of that charge. A little before his death the good Prieſt *Villimar*, invited him to come and preach at *Arbonne*: which he did to the great edification of all.

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Here a violent fever ſeized him; which after fourteen days ſet looſe his holy ſoul from the priſon of the body, to fly to the happy regions of everlaſting bliſs; on the ſixteenth of *October*, *Anno* 640, the ninety fifth year of his age.

As ſoon as *John* Biſhop of *Conſtance* heard of his illneſs, he came in all haſte to viſit him: but found him dead. His extraordinary mortifications, which he had concealed during life, now appeared: a chain of braſs, which he often wore, had made as it were a furrow in four places of his body; and had dyed his hairſhirt with his blood. The Biſhop offer'd up Maſs for him in the church: but when they would have buried him there; his body was found ſo heavy, that it could not be moved. This gave the Prelate to underſtand it was not the Saint's will to be interred in that place. He ordered therefore two horſes to be brought, which had not yet been broken; who with much ado were dragged thither: then addreſſing himſelf to our Lord, he ſaid! "O God, who art every where "preſent, for whoſe ſake this thy ſervant left his own country the "better to ſerve thee: command theſe horſes to carry his body to that "place which thou haſt appointed for him: to which all anſwered, "*Amen*:" this prayer being made, with the aſſiſtance of one of his Prieſts, he lifted up the body, without any difficulty, and laid it on the horſes (who were now perfectly tame) and giving them their heads, permitted them to go where God ſhould order. The horſes went ſtrait to the cell of the man of God, the clergy following them, with the Croſs, and lighted candles, and ſinging Pſalms. Here the Biſhop depoſited the body in the chapel near the altar: where God, both then, and in ſucceeding ages, has wrought great miracles by his interceſſion. A famous abbey, and town called from him St. *Gall*, ſtands now in that place; the Abbot of which is a ſovereign Prince, and an allie of the *Switzers*: amongſt whom this Saint is honoured as their Apoſtle.

October 16. St. LULLUS, Archbiſhop.

From the acts and epiſtles of St. *Boniface*, Apoſtle of *Germany*; and from the leſſons of the Breviary of *Mentz*.

ST. *Lullus* was born amongſt our *Saxon* anceſtors, (moſt probably in the weſt of *England*) and was a kinſman of the great St. *Boniface*. From his tender years he imbibed chriſtian piety together with the firſt rudiments of human learning, being committed to the care of a religious community to be inſtructed both in the one and the other, when he was as yet but ſeven years old. Here he learnt, as he advanced in age, by daily faſts and mortifications, to bring the fleſh under ſubjection to the ſpirit; whilſt by continual prayer, and meditation on the holy Scriptures, he took care to feed and nouriſh the ſoul, till it grew up to perfection. And now, being come to man's eſtate, he was promoted to the holy order of Deacon; and ſent for by St. *Boniface* into *Germany* to aſſiſt him there in his Apoſtolick labours. This Saint received him with great joy; advanced him, notwithſtanding the oppoſition of his humility, to the Prieſtly dignity: and ſuch was the ſingular eſteem he had of his virtue, that he kept him with him for many years, as his inſeparable companion and coadjutor. Till at length, having obtained licenſe of the Pope to reſign his Archbiſhoprick of *Mentz*, and to ſubſtitute a worthy ſucceſſor in his place, when he was going in his old age to preach Chriſt to the *Friſons*: he pitched upon *Lullus* for the perſon, of whoſe virtue, learning, prudence, zeal and charity he had ſo long experience; and ordained him Archbiſhop in his ſtead, *Anno* 755. Nor was he deceived in his choice: for *Lullus* behaved himſelf in all regards as became the diſciple and ſucceſſor of ſo great a Saint; and diſcharged himſelf of every part of the duty of an apoſtolick paſtor, for about two and thirty years, during which he held that See. And then in his decrepit age retiring to the monaſtery of *Hereſfeld*,

Heresfeld, which he had founded, he there happily repoſed in our Lord, *October* 16, *Anno* 787, and was buried in the ſame monaſtery: where innumerable miracles were wrought at his tomb. He has a place on this day in the *Roman* Martyrology.

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ON the ſixteenth of *October* was alſo formerly honoured in *Ireland*, St. *Cyra* Virgin, Abbeſs of the famous monaſtery of *Killchere*, in that part of *Munſter* which was called *Muſcragia*. But of her acts we know no particulars.

October 17. St. *REGULUS*, Abbot.

From a manuſcript publiſhed by *Uſher*, in his *Britiſh Antiquites*, *p.* 341, *John Fordun*, in his *Scoti-Chronicon*, *L.* ii. *c.* 46, *&c.*

THE nation of the *Scots* from ancient times has honoured St. *Andrew* the Apoſtle, as their peculiar Patron, or tutelar Saint. Some ſuppoſe this may have proceeded from a notion of this people's deſcending from the *Scythians*; to whom, as Church-Hiſtory informs us, St. *Andrew* preached the Goſpel: but their hiſtorians give a quite different account of the origin of this devotion. They tell us, a holy Abbot named *Regulus*, by divine admonition, brought away, from *Patras* in *Achaia*, or as others ſay, from *Conſtantinople*, ſome part of the relicks of St. *Andrew*; and ſailing thro' the *Mediterranean*, and thro' the Straits, was drove at length by a ſtorm to the north eaſt coaſt of *Britain*, then inhabited by the *Picts*: and that landing here, he built a Church in honour of St. *Andrew*, in a wood then called *Muc-ros* (where now ſtands the city of St. *Andrew*'s) in which he depoſited the relicks of the Apoſtle, which God was pleaſed to illuſtrate with many miracles. *Hurguſt*, the ſon of *Ferguſo*, was in thoſe days King of

of the *Picts*, who very much favoured this ſervant of God, and granted him lands for his and his companions ſuſtenance. They lived in common in a monaſtick way, and are ſuppoſed by ſome to have given origin to thoſe ancient Religious of *Scotland* that were called *Culdees* or *worſhippers of God*. They alſo preached the Faith of Chriſt, with great ſucceſs, amongſt the people, and are ſaid to have confirmed the ſame with many miracles: till at length, after two and thirty years labours in *Britain*, St. *Regulus* was tranſlated, in a good old age, from this mortal life to a happy immortality. He died in his monaſtery of *Regmont* or *Kilremont* (now St. *Andrew*'s;) where his memory was celebrated of old on this day, as appears from the *Scots* Breviaries. *Hungus* (who was King of the *Picts*, after the year 800) having obtained a miraculous victory over the *Saxons*, by the interceſſion of St. *Andrew*, gave his church the tenth part of the lands of his kingdom; and appointed it ſhould be eſteemed the head, and mother church of all his dominions. After which time the devotion to the Apoſtle, and the fame of the many wonders wrought by his interceſſion, drew ſo many of the faithful from all parts to viſit this church, that it became one of the moſt celebrated pilgrimages in this part of *Europe*.

"To this city, ſays the manuſcript, come pilgrims of *Jeruſalem*, *Ro-*
"*mans*, *Greeks*, *Armenians*, *Dutch*, *Germans*, *Saxons*, *Danes*, *French*,
"*Britons*, *Engliſh*, men and women, rich and poor, ſound in body and
"ſick. The lame and the blind are brought hither on horſeback, or in
"carriages; and by the mercy of God, to the honour of his holy Apo-
"ſtle, are moſt evidently cured. The virtues and ſigns and innumerable
"wonders, which the Lord has here wrought, and ſtill continues to
"work thro' his holy Apoſtle St. *Andrew*, cannot be comprized in wri-
"ting, *&c.*" So the St. *Andrew*'s manuſcript publiſhed in *Uſher*'s antiquities. *p.* 342.

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ON the ſeventeenth of *October* was alſo formerly celebrated in *England* the feſtivity of the Saints *Ethelred* and *Ethelbright*, two youths of the blood royal of *Kent*, murdered about the year 668, by *Thunre* chief miniſter

minister of state to *Egbert* King of that province; not without the connivance of this Prince: who, to expiate the crime, founded the monastery of *Menstrey* in the isle of *Thanet*. The virtue and innocence of life of these young Princes, the violence of their death, the prodigies that followed it, and the miracles afterwards wrought at the place of their burial (which was the monastery of *Wering* or *Wakering* in *Kent*) caused them to be honoured by our ancestors amongst the Martyrs. Their bodies were afterwards on this day translated to the Abbey of *Ramsey*, in *Huntingtonshire*, in the reign of King *Edgar*.

October 19. St. *FRIDESWIDE*, Virgin.

From *Dugdale's Monasticon*, Vol. I. *p.* 173 and 174, *Capgrave*, &c.

ST. *Frideswide*, who was anciently honoured as patroness of *Oxford*, was born in that city (towards the latter end of the seventh, or beginning of the eighth century) of parents, noble according to the world: her father was called *Didan*, and her mother *Safride*. She had a most pious education under a holy religious woman, whose name was *Algiva*; from whom she learnt from her childhood to despise this world and aspire after a better. She began very early to fly pleasures, and to exercise herself in religious austerities: she was much given to watching, fasting and prayer; she fed on barley-bread and herbs, drank nothing but water, and slept on the bare ground. At length, with the consent of her parents, she received the sacred veil of religion, and consecrated her virginity to Christ, in the same city of *Oxford*. Twelve other noble maidens followed her example, leaving all for the love of Christ: for whom her father (who was Lord of that city and country, and is by some authors called a King) built a church and monastery within the walls, dedicated in honour of the blessed Virgin *Mary* and of all the Saints. Here *Frideswide* led a most saintly

ſaintly life, in ſpite of the manifold aſſaults of Satan; who even tranſformed himſelf into an Angel of light to impoſe upon her, but in vain: for ſhe overcame all his temptations by continual faſting, and prayer: and even (according to her acts) adored and prayed to God on bended knees no leſs than a hundred times in the day, and as often in the night.

THE enemy finding he had no ſucceſs in his ſecret attempts upon the virtue of the Saint; raiſed a more open war againſt her, from another quarter, by inciting *Algar* a King or Prince [of the *Mercians*] to an impure love for her perſon. Who, having tried in vain to gain her conſent by ſolicitations and flatteries, deſigned to uſe violence; which the virgin underſtanding, privately withdrew in a boat to a place ten miles from the city, called *Benton*; where going into a neighbouring wood, ſhe hid herſelf in an old abandoned hut that had ſerved for a hogſty, and was quite covered with ivy; and lay there concealed for ſome time with two of her companions. *Algar* in the mean while deſiſted not from his wicked purpoſe; and even threatened to deſtroy the city of *Oxford*, if the inhabitants did not diſcover to him where *Frideſwide* was hid: till at length being ſtruck with blindneſs, near the north gate of the city, when he was, ſays *Malmeſbury*, *fol.* 166. upon the very point of apprehending the virgin, he acknowledged the hand of God; and imploring her prayers, was again reſtored to his ſight; and going home ceaſed to give her any farther moleſtation. From which time, as our hiſtorians remark, for divers ages, none of our Kings durſt enter into *Oxford*, upon a notion that the attempt would be dangerous to them. St. *Frideſwide* remained, ſays the ancient author of her life, near three years in this ſolitude, living in great abſtinence, watching and continual prayer: after which returning to *Oxford*; that ſhe might not be burthenſome to her ſiſters there, ſhe choſe a ſolitary place for her habitation not far off the city, called *Thornbery*; where ſhe built an oratory, and obtained by her prayers a fountain of water, which flows to this day. In this place ſhe ſpent the remaining days of her mortality in great ſanctity, not without the teſtimony of many miracles, of which the author of her acts gives divers inſtances. At length being ripe for heaven, ſhe had a forewarning from thence of her approaching diſſolution; and being favoured in her laſt moments with a viſion of two

heavenly

heavenly Virgins (ſuppoſed to be St. *Catharine* and St. *Cecilia*, whom ſhe had much honoured) ſhe gave up her Soul to reſt on the nineteenth of *October*, towards the middle of the eighth century. She was buried in the church of St. *Mary*'s, above mentioned, which from her was afterwards called St. *Frideſwides*. In this church and monaſtery many of the *Danes* took ſanctuary, at the time of the maſſacre, in the reign of King *Ethelred* II: which occaſioned the *Engliſh*, in their fury, to ſet fire to the buildings, and to burn all that were there. However the King rebuilt the church and monaſtery, which was in the hands of ſecular canons, till the year 1111, when it was made over to the Canon regulars of St. *Auguſtin*. The ſame in the days of *Henry* VIII. was given to Cardinal *Wolſey*, for the building his noble college of Chriſt's-church; which he never lived to finiſh. As to the relicks of St. *Frideſwide*, we are informed by ſome hiſtorians, that in the days of Queen *Elizabeth*, they were mingled with the bones of *Peter Martyr*'s *Dutch* lady, whom he brought over in the reign of *Edward* VI; and were laid in the ſame grave, with this *Epitaph*, *Hic jacet religio cum ſuperſtitione*, Here lies religion with ſuperſtition. As if theſe undertakers had a mind to give the world to underſtand, that they were reſolved at any rate to rid themſelves of what they called ſuperſtition tho' they buried all religion in the ſame grave.

St. *Frideſwide* is commemorated on this day in the *Roman* Martyrology, and has an office of nine leſſons in the *Sarum* Breviary.

October 19. St. *ETHBIN*, Abbot.

From his acts in *Capgrave*.

ETHBIN or *Egbin* (for ſo ſome authors call him) was by birth a *Briton*, of a noble family. At the age of fifteen he loſt his father; and his mother becoming a nun, he betook himſelf to the great St. *Samſon*, Biſhop

of *Dole*, with whom he lived for ſome years as his Diſciple, and, as one of his clercks: till hearing one day in the Maſs that ſentence of our Lord, *He that doth not renounce all he poſſeſſeth cannot be my Diſciple*; he reſolved to renounce all, to become a Diſciple of Chriſt. Leaving therefore the world he took the habit of religion in the famous monaſtery of *Tauracum* in the leſſer *Britain*; where he was cotemporary with St. *Winwaloc*; and for ſome time miniſter'd to him in quality of his Deacon: being much admired by all for the eminence of his virtues, but more eſpecially for his profound humility and ready obedience. At length, the *French* having made an irruption into *Little Britain*, and laid waſte that province, *Ethbin* ſailed over into *Ireland*; where for the place of his mortal pilgrimage, he choſe a wood called *Nectен*; and built himſelf a ſmall cottage and chapel there, in which he ſerved the Lord; poor indeed in all worldly goods, but rich in divine grace. Here God was pleaſed to honour him by heavenly miracles: for in the name of Chriſt, he cured a lame man, healed divers infirmities, and reſtored a paralytick to the uſe of his limbs, who had before been carried by his mother to the monument of St. *Brigide*, at *Kildare*, and there admoniſhed in a dream to apply for his cure to a ſervant of God, that lived in *Nectен-wood*. In this ſolitude the Saint remained twenty years, leading a moſt mortified life, and edifying all that came near him; till being arrived at the age of eighty three, he was ſeized with his laſt illneſs: in which he called for all the brethren that lived in the ſame wilderneſs; told them his time was now drawing near, and recommended them all to God. To whom he gave up his pious ſoul, on the nineteenth of *Octоber* (ſome time in the ſixth century) on which day his name is recorded in the *Roman* Martyrology.

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On the twentieth of *Octоber* is marked in the *Engliſh* Martyrology, the depoſition of St. *Wendelyn* Abbot, of the royal blood of the *Scots*: who, leaving all for Chriſt, went abroad into *France* and became a Monk, and afterwards Abbot of a monaſtery at *Toleys*, upon the confines of *Germany*, now from him commonly called St. *Wendelyn*'s: where, famous for ſanctity and miracles, he repoſed in our Lord about the year 720.

October 21. St. *URSULA*, and her companions, Martyrs.

THE name of St. *Urſula*, and of her companions Virgins and Martyrs has been illuſtrious throughout the whole Church of God for above nine hundred years at leaſt: yet it has happened to them as to many others of the moſt eminent Saints, and even to ſome of the Apoſtles themſelves, that we know at preſent little or nothing of their hiſtory; and that the acts which have been publiſhed of their Martyrdom are viſibly fabulous. They are generally allowed to have been natives of *Britain*: and St. *Urſula* is always placed at their head as the moſt noble and moſt illuſtrious of them all. Some are of opinion ſhe is the ſame that is celebrated in the ancient Martyrologies under the name of *Saula*, and is joined with *Martha*, and many other virgins martyred at *Cullen*. Others maintain, that ſhe was daughter of *Dionotus* King of *Cornwall*; and was demanded in marriage by *Conanus* (to whom, they ſay, the Emperor *Maximus* in the fourth century, gave the province of *Armorica*, now called *Little-Britain*) and that her companions, whom they ſuppoſe to have been in number no fewer than 11000, were alſo deſigned to be matched with two *Britiſh* legions ſettled in that province; but that ſhe and they being drove by contrary winds to the mouth of the *Rhine*; going up into the country, were all maſſacred by the *Hunns* and *Picts* in the fourth century. But as theſe aſſertions have no ſupport from ancient hiſtory; it is far more probable the martyrdom of theſe Saints happened in the fifth century: when, as we learn from St. *Gildas* and St. *Bede*, *l.* i. *c.* 15, the *Saxons* laying waſte all *Britain* from ſea to ſea, put to death without diſtinction Prelates and people; killed the Prieſts before the Altars, and deſtroyed all that came in their way by fire and ſword. At which time, many of the *Britons*, eſcaping by flight, ſailed over to the countries beyond the ſeas: where ſome eſtabliſh'd themſelves in *Little-Britain*; and others

as *Uſher* informs us [*p.* 224.] from *Belgick* hiſtorians, made a ſettlement at the mouth of the *Rhine*, at a caſtle called *Brittenburgh*. It ſeems therefore moſt likely, that St. *Urſula* and her companions were of the number of thoſe, who flying the fury of the *Saxons* paſſed the ſeas; and either by choice, or by ſtreſs of weather, being carried to the coaſt of the lower *Germany*, went further up into the country, and there fell in with an army of *Hunns*, who about that very time ravaged thoſe provinces, and were by them put to death in defence of their faith and purity. They were martyred not far from *Cullen*; where a great many of their bodies lie buried in an ancient church dedicated to God in their name. The bodies of the reſt have been diſperſed, not only thro' the neighbouring provinces, but in a manner thro' all parts of *Europe*; to which they have been tranſlated, ſome ſooner, ſome later. They are honoured throughout the Church of God on this day, which is ſuppoſed to be the day of their martyrdom. As to their number, the *Roman* Martyrology is ſilent: that of *Vandelbert*, written about the year 850, makes them amount to thouſands, in theſe *Latin* verſes.

Tunc numeroſa ſimul Rheni per littora fulgent
Chriſto virgineis erecta trophæa maniplis,
Agrippinæ urbi, quarum furor impius olim
Millia mactavit, Ductricibus inclyta ſanctis.

THE church of the famous College of *Sorbone*, is dedicated to God under the invocation of St. *Urſula*: and an order of religious women, inſtituted for the education of young maidens in chriſtian piety, honours her as their Patroneſs; and from her are commonly called *Urſulines*.

October 21. St. *FINTAN* ſurnamed *MUNNU*, Abbot.

From St. *Adamnan*, in his life of St. *Columba*, *L.* i. *c.* 2. and *Uſher*'s antiquities, *p.* 485.

ST. *Fintan* (who in the life of St. *Columba* is called *Fintenus* the ſon of *Tailchan*, and is commonly known by the name of St. *Munnu*) was much renowned, ſays St. *Adamnan*, thro' all the churches of the *Scots*; that is, as well thoſe in *Britain*, as thoſe in *Ireland*. He was of the noble race of *Neil*, and born in the ſixth century; " from his very childhood, by God's " grace, he preſerved the integrity both of body and ſoul: was wholly " addicted to the ſtudies of divine wiſdom, and had in his heart an inten- " tion to leave *Ireland*, his native country, and go abroad to St. *Columba*; " (then flouriſhing in great ſanctity, in the *Iſle of Hii*) to put himſelf " under his diſcipline." He was upon the point of putting this purpoſe in execution, when he heard of the death of that Saint; and that St. *Baithen* was choſen his ſucceſſor. Him therefore he now reſolved to chuſe for Father and teacher; and immediately ſailed over to the *Iſle of Hii*, to preſent himſelf to him. This Saint received him kindly; but having heard his name and family, with the deſire he had to become one of his Monks, he told him plainly, he could not admit him. At which when *Fintan* was much concerned, apprehending it was becauſe of his unworthineſs; *Baithen* aſſured him this was not the caſe; but that his predeceſſor *Columba* (who was known to have had in a moſt eminent degree the ſpirit of Prophefy) had before his death ſpoken to him to this effect, deſiring him to take particular notice of his words. " After my departure out of this world to " Chriſt, which I now look for, and much deſire; there will come, ſaid " he, to thee a certain brother from *Ireland*, who at preſent employs his " youthful

" youthful age in the exercises of virtue, and sacred learning; whose " name is *Fintan* the son of *Tailchan:* who will humbly petition to be " admitted amongst the Monks. But it is not agreeable to the divine " decrees that he should be received here, or be a Monk under any other " Abbot: for God has chosen him to be an Abbot and Father of Monks, " and a conductor of a great number of souls to his heavenly kingdom. " Do not therefore retain that man in these our Islands, lest thou go against " the will of God: but after telling him these things, send him back to " his country, to build a monastery near the Sea coast of *Leinster*, where " feeding a flock for Christ, he may direct innumerable souls to their " heavenly country." *Fintan* hearing these things, with tears gave thanks to Christ, and having craved St. *Baithen*'s blessing, sailed back to *Ireland*. These particulars, says St. *Adamnan*, I learnt from *Oissenеus*, an ancient religious Priest and Soldier of Christ, who declared he had heard them from St. *Fintan*'s own mouth, for he was one of his Monks.

As to other things relating to the life of this Saint; we learn from his acts, quoted by *Colgan* and *Usher*, that before his sailing over to the monastery of St. *Columba*, he had lived eighteen years, with * St. *Synellus Mac Maynacur* in the monastery of *Cluainynis*, in an island of the lake of *Erne:* where in the company of nine other religious young men, who were under the discipline of the same servant of God, he exercised himself in great austerities, following a most rigid rule, and diligently reading and meditating on divine truths. After he had heard from St. *Baithen* that Prophesy of St. *Columba*, and had thereby learnt what was God's will concerning him, he took care to comply with it, and in consequence of it he founded a great monastery (afterwards called from him *Teach-Munnu)* in the south part of *Leinster*, in the land of *Kenselach*; where he trained up a great number of Saints for Heaven; besides the Disciples he had in other churches and religious houses which he founded. As to the particulars of his virtues and miracles (for which he was so much reverenced of old both in *Scotland* and *Ireland)* we have not been able to set them down; because his life (which F. *Colgan* promised to give on the twenty first of

* *Colgan* calls him *Sibell*, son of *Mianaidh*. He was a man much renowned in those days for wisdom and sanctity.

October, in his *Acts of the Saints of Ireland)* has not yet been publiſhed. This author acquaints us, that his acts are full of prodigies: which, I fear, will make them leſs acceptable to modern Criticks. *Uſher* has given an extract of them, by which it appears that St. *Munnu*, was a great ſtickler for the old *Scottiſh* obſervance of *Eaſter*; which he maintained againſt St. *Laiſrean*, in the ſynod of *Leghlene*, *Anno* 630. Where the high opinion, even his adverſaries had of his ſanctity appears from theſe words which the author puts in the mouth of St. *Laiſrean*, in anſwer to St. *Munnu*'s propoſal of having the controverſy decided by miracle. "We will not, ſaid he, "enter into judgment with thee: for we know that by reaſon of the "greatneſs of thy labours and thy ſanctity, if thou wouldſt ſay to the "mountain *Marge* (which was in ſight of the place of the ſynod) to "change its place, and come to the white field [*Leghlene*] God would "preſently do it for thee." The happy death of this Saint, is ſet down in the ancient annals of *Tigernake*, on the twenty firſt of *October*, *Anno* 634. on which day he is commemorated in the *Scots* Breviary, under the name of St. *Mundus*, Abbot.

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ON the twenty ſecond of *October*, three Saints are commemorated in the *Roman* Martyrology, who are all ſuppoſed to have been natives of our *Britiſh* Iſlands. The firſt is St. *Melanius* or *Mellon*, ſaid to have been a noble *Briton*, converted at *Rome* to the Chriſtian Faith; and there ordained Biſhop by Pope *Stephen* the firſt: who ſent him to *Rouen* in *France*, to preach the Goſpel; which he did with great fruit; and is by ſome reckoned the firſt Biſhop of that See. His body now lies in a church dedicated to God in his name, at *Pontoiſe*; to which place he was tranſlated when the *Danes* waſted *Normandy*.

THE ſecond is St. *Donatus*, a *Scot* or *Iriſhman* by birth, illuſtrious for piety and learning in the ninth century: who going on pilgrimage to *Rome*, was ordained Biſhop of *Fieſoli* in *Tuſcany*, *Anno* 816: and adminiſtred that See with ſuch ſanctity, as to be honoured there with a ſolemn feaſt, to this day, as patron of the city.

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THE third is St. *Cordula* Virgin and Martyr: of whom the aforeſaid Martyrology relates, that ſhe was one of the companions of St. *Urſula*; who being terrified with the ſlaughter of the reſt, hid herſelf: of which ſhe quickly repented, and coming forth the next day, received the laſt of them all the crown of martyrdom.

October 24. St. *MAGLORIUS*, Biſhop.

From his life in *Surius*, *Tom.* v. *Uſher*, *p.* 277. &c.

ST. *Maglorius* was a near relation of St. *Samſon*; being ſon of *Umbrafel* and *Afrella*, uncle and aunt to that Saint. He was born in *Great-Britain*, in the latter end of the fifth century, and brought up in the famous ſchool of St. *Iltutus* [in *Glamorganſhire*] by whom he was excellently inſtructed, as well in the liberal ſciences, as in the ſacred Scriptures. Being come to man's eſtate he was ordained Deacon by his kinſman St. *Samſon*: who alſo took him along with him into the leſſer-*Britain*, to preach the word of God. Here, whilſt St. *Samſon* governed his monaſtery near *Dole*, St. *Maglorius* preſided over another holy community of religious men at *Lan-meur* near *Morlaix*: from whence he was afterwards called to *Dole*; where St. *Samſon*, now drawing near to eternity, procured, with the conſent of his clergy, that he ſhould be ordained his ſucceſſor in the epiſcopal See. All applauded the choice, only *Maglorius* himſelf, who was exceeding ſad in the midſt of the common joy. However he ſubmitted to the burthen for the preſent, yet ceaſed not to beg of God a diſcharge from it; which, after two years, he obtained: and then having recommended to his flock a proper paſtor [*Budok* Abbot of *Dole*] and cauſed him to be ordained Biſhop in his ſtead, he retired with ſome of his Diſciples into a ſolitary place near the Sea ſhore; where he built an oratory and ſome cells. This place he choſe rather than his monaſtery of *Dole*, that he might be more out of the way of company. But his ſanctity (which was alſo manifeſted by divers miracles)

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ſuffered him not to lie long concealed; but quickly brought great numbers to viſit him in his deſart, which gave him no ſmall uneaſineſs; and put him upon the thoughts of quitting alſo that place; for which an opportunity offered itſelf not long after, on the occaſion we are about to ſpeak of.

A nobleman of that country, whoſe name was *Loieſco*, had been for ſeven years infected with the leproſy: this man, moved by the fame of the miracles which God wrought by his ſervant *Maglorius*, applied to him for his cure. The Saint made him a viſit, accompanied with three of his Monks, and uſing no other application but the ſign of the holy Croſs, reſtored him in ſuch manner to his health, that no mark remained of the former evil. The nobleman, who was very rich, finding himſelf cured, offered the Saint a part of the eſtate he poſſeſſed in the *Iſle of Jerſey*, to build a monaſtery for himſelf and his diſciples: *Maglorius* accepted of the offer, in order to enjoy the better in that iſland his beloved ſolitude and recollection. Quitting therefore his former abode, he ſailed over to *Jerſey*, and built there a monaſtery, in which he received ſixty two Religious, over whom he preſided as Abbot for the remainder of his days. Here he led a moſt angelical life; in ſo great auſterity, as to eat nothing but barley-bread, and pulſe; drink nothing but water, and to faſt entirely on all *Wedneſdays* and *Fridays*. His outward habit was plain, but decent, under which he wore a hair-ſhirt. He frequently paſſed the ſilent time of the night (whilſt his monks were at reſt in their dormitory) on the Sea ſhore, in prayer, till the ſign was given for Matins. He exerciſed a wonderful charity to the ſick; and hoſpitality to the poor and to ſtrangers: but avoided all kind of familiarity with women, how virtuous ſoever; for from his very childood he took an extraordinary care to preſerve his purity.

AT length being arrived at a good old age, after he had been ſo far favoured by the Almighty, with the gift of miracles, as even to raiſe a dead man to life, a ſervant of the monaſtery, who had been drowned in fiſhing for the community, he had notice from heaven to prepare himſelf now for eternity: which he did by continual prayer; having ever in his mouth thoſe words of the Pſalmiſt, *One thing I have asked of the Lord*;

that ſame I will ſtill ask; that I may dwell in the Lord's houſe, all the days of my life. Before his diſſolution he gave his laſt bleſſing to his Religious, who were aſſembled about him; and then rendered his ſoul to his Creator *October* 24, *Anno* 575. He was buried in his monaſtery in the iſland, near the high Altar. His body was afterwards taken up on occaſion of the miracles wrought at his ſepulcher; and was tranſlated to the royal Priory of *Lehon* upon the *Rance*, near the town of *Dinan*; by *Neomene* King of *Little-Britain*. From hence it was tranſlated to *Paris*, at the time of the invaſions of the *Danes* or *Normans*; where it now repoſes in a church dedicated to God in his name; poſſeſſed at preſent by the Fathers of the oratory.

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ON this day alſo ſome Martyrologies mark the feſtival of St. *Maxentia* Virgin and Martyr; ſaid to have been daughter to a King of the *Scots*: who, for the preſerving her virginity, privately retired beyond the ſeas; and choſe for the place of her abode, a ſolitude near the river *Oiſe*, two leagues from the city of *Senlis* in the *Iſle of France*. To this place ſhe is ſaid to have been followed by her lover; and there to have been martyred in defence of her purity. Her name was very famous of old both in our *Britiſh* iſlands; and in *France*. Her relicks are kept to this day in a church built not far from the place of her martyrdom; where a large town has been formed, called from her, *Pont Saint Maxence*. Her memory is honoured in the dioceſe of *Beauvais*, on the twentieth of *November*.

October 26. St. *EATA*, Biſhop.

From St. *Bede*, *L.* iii. *c.* 26. *L.* iv. *c.* 12, 27, 28, &c.

ST. *Eata* was born amongſt the northern *Engliſh*; and was one of thoſe twelve youths, of the *Engliſh* nation, whom St. *Aidan*, ſoon after his coming to preach the word of life to the *Northumbrians*, received under his particular

particular care, to be inſtructed both in Chriſtian piety and monaſtick diſcipline. Under ſo great a maſter our Saint made a notable progreſs in all virtues: inſomuch that he was judged worthy, by the ſucceſſors of St. *Aidan*, to be made Abbot of the famous monaſtery of *Mailros*: where he had the happineſs to have ſucceſſively under him, in quality of Provoſts or Priors, to aſſiſt him in the government of his Monks thoſe two excellent men St. *Boiſil*, and St. *Cuthbert*, both eminently endowed with the ſpirit of prophecy. Upon the *Scots* retiring from *Lindisfarne*, after being worſted in the famous conference at *Streaneſhalch*, concerning the obſervance of *Eaſter*, St. *Eata* being a *moſt reverend* and *moſt meek man*, ſays St. *Bede*, at the deſire of Biſhop *Colman*, was alſo made Abbot of *Lindisfarne*; to which monaſtery he removed St. *Cuthbert*, and made him Provoſt there: "when (ſays the hiſtorian *l.* iv. *c.* 24.) the venerable ſer-
"vant of God [*Cuthbert*] living for many years in the monaſtery of
"*Mailros*, had ſhone forth with great miracles; his moſt reverend Abbot
"*Eata* tranſlated him to the *Iſle of Lindisfarne*, that here alſo he
"might both by the authority of *Provoſt*, and by his great example
"teach the brethren the obſervance of regular diſcipline: for at *Lindis-*
"*farne* alſo that moſt reverend father [*Eata*] preſided then as Abbot.
"In that place of old there uſed to remain both the Biſhop with his
"Clergy, and the Abbot with his Monks; who likewiſe belonged to
"the family and care of the Biſhop: becauſe *Aidan* the firſt Biſhop of
"that place, being himſelf a Monk, and coming thither with Monks,
"inſtituted there a monaſtick life: as the bleſſed father *Auguſtin* is known
"to have done before in *Canterbury*; the moſt reverend Pope *Gregory*,
"writing to him what we have ſet down above. For as much, ſays
"he, as your brotherhood, having been inſtructed in the rules of a
"monaſtery, muſt not be ſeparated from your clergy in the church of
"the *Engliſh*, which has been lately by God's grace brought to the
"faith; you muſt therefore eſtabliſh that courſe of life which was amongſt
"our fathers in the beginning of the church; amongſt whom no one
"called any thing which he poſſeſſed his own; but all things were
"in common to them." So far St. *Bede*.

IN the year 677, upon the diſagreement that aroſe between King *Egfrid* and St. *Wilfrid*; and this Saint's withdrawing himſelf beyond the ſeas; *Eata* was called out of his ſolitude to be made Biſhop over all the province of the *Bernicians*. He was conſecrated at *York* by St. *Theodore*; and held his See partly at *Hagulſtad* (now called *Hexham*) partly at *Lindisfarne* or the *Holy Iſland*. But *Tunbert* being three years after conſecrated Biſhop for the See of *Hagulſtad*; *Eata* remained always at *Lindisfarne*; till at the deſire of St. *Cuthbert* (who upon the depoſition of *Tunbert*, was to have ſucceeded in his Biſhoprick) he returned to *Hagulſtad*, and left *Lindisfarne* to the care of that Saint. As to the particulars of his life either before, or after his being made Biſhop our hiſtorians are very ſhort in their account of them. St. *Bede* contents himſelf with giving him this great character *l.* iv. *c.* 27. that he was a man who excelled all men living in meekneſs and chriſtian ſimplicity or ſincerity. [*vir omnium manſuetiſſimus ac ſimpliciſſimus*] The author of his acts in *Capgrave* adds, that being made Biſhop, " he was aſſiduous in prayer, conſtant and earneſt in preaching, diligent in exerciſing the works of mercy, regular in eccleſiaſtical diſcipline, and ever intent devoutly to put in execution whatever he underſtood to be his duty." He died of a dyſentery, as his Diſciple St. *Boiſil* had foretold, in the beginning of the reign of King *Aldfrid*, ſucceſſor of *Egfrid*, *Anno* 685, and was buried near the ſacriſty of the church of *Hagulſtad*, where a ſtone chapel was built over his monument. His body was afterwards taken up and honourably enſhrined in that church: which when *Thomas* Archbiſhop of *York* would have removed to *York*, *Anno* 1113, he was deterred from it by a viſion of the Saint in his ſleep, as may be ſeen in the ſame acts. His ſucceſſor in the See of *Hagulſtad* was St. *John* of *Beverley*, *a Man*, ſays Mr. *Wharton*, [*Anglia Sacra*, Vol. i. p. 694.] *of no ordinary erudition, and of extraordinary ſanctity*, *Vir eruditionis non infimæ, & ſanctitatis eximiæ*. See the teſtimony the ſame proteſtant author gives, in the following page to the ſanctity of St. *Cuthbert*, and to the incorruption of his body.

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ON the twenty ſixth of *October*, I alſo find in the Martyrologies a commemoration of St. *Witta*, a diſciple and fellow labourer of the great St. *Boniface*, and by him conſecrated Biſhop of *Baraburg* near *Fritzlar*, (a See afterwards tranſlated to *Paderborn.*) Some authors call him *Albuin*, by changing his *Engliſh Saxon* name, which ſignifies *White*, into a *Latin* name of the like ſound. He departed this life a little before St. *Lullus*, having firſt celebrated the ſacred Myſteries in his preſence; and was buried by that holy Prelate in his monaſtery of *Heresfield*.

October 27. St. *ABBAN*, Abbot.

From his acts publiſhed by *Colgan*, *March* 16.

ST. *Abban*, who was in his time one of the chief propagators of monaſtick diſcipline in *Ireland*, was ſon of *Cormac* King of *Leinſter* by his wife *Mella*, ſiſter to the holy Biſhop *Ibar* or *Ivor* (whoſe life we have given on the twenty third of *April.*) From a child he was wonderfully pious, and even then deſpiſed the pride and pleaſures of this world: openly declaring, he would be a ſervant of God, and not a King amongſt men. Neither could his father, who ſpared no pains to divert him from this reſolution, prevail on him to change his mind. At twelve years of age he was committed to the care of his uncle St. *Ibar*, to be inſtructed by him, as well in ſecular learning, as in the ſcience of the Saints, in his famous College of the *Iſle of Beg-Erin*, ſituated near the ſhore, towards the ſouth of the land of *Kenſelach*, in the province of *Leinſter*. Here he remained many years in the company of a great number of other Diſciples, who from all parts flockt to St. *Ibar*, by reaſon of his learning and ſanctity: but no one of them made ſo great progreſs in all virtues, in this excellent ſchool, as did the young *Abban*. Who, after having accompanied his uncle in a pilgrimage

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he made to *Rome*, returning home, employed his whole life in advancing the kingdom of Chriſt; not only by ſerving him and loving him himſelf with his whole heart and ſoul, but alſo, by bringing as many others as he could, to ſerve and love him. To this end he founded divers churches and monaſteries in different parts of *Ireland*, and ſtock'd them with holy Religious: and where he met with unbelievers, as there remained not a few in *Ireland* in his days; he diligently preached to them the word of Life, and converted many to the faith of Chriſt. Amongſt the monaſteries which he founded, the moſt celebrated were thoſe of *Kill-Abbain* (ſo called from his name) and *Magharnuidhe*; the former in the north of *Leinſter*, the latter in the ſouth. In this latter, after having wrought many great miracles, being arrived at an age far beyond what is common to mortals, he at length happily repoſed in our Lord, *October* the twenty ſeventh, *Anno* 599, according to *Uſher*'s *Chronology*.

October 28. *ÆLFRED the Great*, King of *England*.

From *Aſſer* of *Menevia*, in his Life, *&c.*

THIS King truly *great*, whoſe memory will always be in benediction in the *Engliſh* nation, was the youngeſt ſon of the good King *Ethelwolf* by his wife *Osburga*. He was born at *Wantage* in *Berkſhire*, *Anno* 849; and when but five years old, was ſent to *Rome* by his parents (who, for his beauty and excellent diſpoſitions, loved him above all their other children) and there, by a divine preſage, was anointed King by Pope *Leo* the fourth, who alſo adopted him for his ſon. His father *Ethelwolf* died when our young Prince was but ten years old: who by reaſon of the unhappineſs of the times, and the frequent diſturbances given to the kingdom by the invaſions of the *Danes*, had not an education ſuitable to his birth, eſpecially in point of learning: the want of which he afterwards much regretted, and induſtriouſly repaired, as much as the multiplicity

plicity of affairs he had always on his hands, and the ill ſtate of health, under which he continually laboured, would permit. But if his application to letters was of a later beginning, we may ſay, with truth, his application to piety was very early. In the very flower of his youth, when others are too often hurried away by their paſſions and the love of pleaſures into criminal exceſſes, and an unhappy forgetfulneſs of God, he would often riſe in the ſilence of the night to his devotions; and go viſit ſome church or monument of the Saints, and there pour forth his prayers to God, to preſerve him from Sin. And whereas, in that ſlippery age, he found himſelf much annoyed with the laſcivious ſtings of concupiſcence, he made it the ſubject of his nocturnal prayer (which he performed with great fervour, lying proſtrate on the ground) that the Almighty would either remove that temptation from him, or ſend him ſome ſuch corporal infirmity, which without interrupting his application to publick or private duties, might exerciſe him with its continual pains, and effectually repreſs the rebellions of the fleſh. His prayer was heard; and God ſent him an illneſs of the nature which he deſired, *viz. the Piles*, which he had in a moſt violent manner, with acute pains in the bowels, which held him continually for at leaſt twenty five years, if not for the whole remainder of his life.

BUT the reader muſt not here look for a particular detail of all the virtues and great actions of *Ælfred:* this would require a volume. We ſhall therefore only point out ſome part of what appears to us, to have been moſt remarkable in this great man, who has had the happineſs, which perhaps has been as yet granted to no other Monarch; that whereas innumerable writers, ancient and modern, domeſtick and foreign, catholick and proteſtant, have given him the greateſt of characters; no one ever offered, to charge him with the leaſt vice; but all have extolled his piety, his valour, his wiſdom, his generoſity, his clemency, his charity; and in a word, have allowed him to have been, in all reſpects, the model of a perfect Prince. So that it was not without reaſon, that *Spelman* calls him, *The wonder of all ages:* and adds in the ſame place, that to regard his devotion and piety, one would imagine he had always lived in a cloiſter: to conſider his valour and warlike exploits (in ſix and fifty battles, which he fought againſt the *Danes*) one would think, he had never been out of a camp:

camp: to take a view of his many writings and great learning, one would ſuppoſe he had ſpent his whole life in an Univerſity: and, infine, to look at his wiſe adminiſtration, excellent laws, and conſtitutions, one would believe he had made government and true policy his perpetual ſtudy: ſo much did he excel in all theſe reſpects.

As to his military virtue; he had frequent occaſions of exerting it againſt the *Danes*; under which name our hiſtorians comprehend a multitude of Pagans, who in his days, coming from *Scandinavia* and the north of *Germany*, poured themſelves in like a deluge upon *England*, and other chriſtian kingdoms; waſting and deſtroying all places wherever they came; and tho' often vanquiſhed, multiplying ſtill by the acceſſion of new armies; and giving freſh aſſaults, and ſometimes fatal overthrows to thoſe who a little before had overcome them. An army of theſe Barbarians, commanded by *Hinguar* and *Hubba*, made a deſcent upon *England*, *Anno* 866, when *Ælfred* was but eighteen years old, and his brother *Ethelred* was King of the *Weſt-Saxons*. Theſe in the following year made themſelves maſters of *York*, and being attacked there by *Osbert* and *Ælla*, the two Kings of the *Northumbrians*, they ſlew them both with their whole army. Hence they went to *Nottingham*, which they took. But being beſieged in the town by *Ethelred* and *Ælfred* (who had joined their forces to thoſe of *Burrhed* King of the *Mercians*) they declined the fight, and returned to *York*. In that province they remained a whole year, making terrible havock; burning and deſtroying churches and monaſteries, towns and villages; and putting all the inhabitants (more eſpecially the religious) to fire and ſword. In the year 870, having received freſh forces, they burnt *York*, and paſſed into *Lincolnſhire*, where they made the like havock, deſtroyed the monaſteries, and maſſacred the religious of *Bardney*, *Croyland*, *Peterborough* and *Ely*; and then entered into the province of the *Eaſt-Angles*; where they defeated the good King St. *Edmund*, and having made him their priſoner, put him to death, in hatred of the chriſtian religion. Puff'd up with this ſucceſs, they advanced, into the province of the *Weſt-Saxons*, and made themſelves maſters of *Reading*. This brought on the battles of *Engleſield*, *Reading*, *Aſhdown*, *Baſing*, and *Meretun* or *Mereden*; in which laſt, the valiant and pious King *Ethelred* received a

mortal

mortal wound, of which he ſhortly after died; leaving his Kingdom to his brother *Ælfred*. Our hiſtorians relate as a proof of the piety of that Prince, that being at his devotions on the day of the battle of *Aſhdown*, when news were brought that the *Danes*, with all their forces, had engaged with his brother *Ælfred*, and that he ſtood in preſent need of his aſſiſtance; he would not ſuffer the divine ſervice to be interrupted, nor ſtir himſelf from the place till the Maſs was finiſhed. But then going forth, ſigned with the Croſs of Chriſt, he came time enough to gain a memorable victory, in which one (others ſay two) of the *Daniſh* Kings, and five of their Earls were ſlain.

ÆLFRED ſoon after his coming to the throne (*Anno* 871.) was obliged to fight with the *Danes* at *Wilton*; and, as ſome authors ſay, no leſs than nine other times in that one year: ſo that they were contented to enter into articles with him, and to quit, for a time, his Kingdom of the *Weſt-Saxons*. And now the *Mercians* or *Midland-Engliſh* were to feel their fury, in contempt of the repeated covenants they had made with them. Here, amongſt other devaſtations they deſtroyed (*Anno* 874.) the famous monaſtery of *Repandun* the burying place of the *Mercian* Kings: or did they ceaſe till they had obliged King *Burrhed*, to leave his Kingdom, and retire to *Rome*, where he ended his days in peace. In the mean time three other *Daniſh* Kings *Gothrun*, *Askitel* and *Amund*, with freſh armies, joined themſelves to thoſe that were here before. Theſe invaded the province of the *Weſt-Saxons*, *Anno* 875, or 876. and made themſelves maſters firſt of *Warham* in *Dorſetſhire*, and then of *Exeter*. This obliged *Ælfred* again to take the field; who after diverſe battles brought them once more to articles, confirmed by ſolemn oaths, by which they promiſed to leave his dominions, and to return thither no more. But the Pagans quickly broke theſe articles; and making a ſudden irruption into *Weſt-Saxony*, immediately after the *Epiphany*, *Anno* 878, took *Chippenham* (at that time the royal ſeat) and miſerably waſted the whole country: ſo that the good King, abandoned in a manner by his ſubjects, was forced to ſhelter himſelf, with a few, amongſt the woods and marſhes of *Athelingay* in *Somerſetſhire*. Here one day, when he was reduced to the greateſt ſtraits, being asked an alms by a poor beggar, he chearfully gave one half of the

only loaf of bread which he had. The next night, when after long prayer he had fallen asleep, he had a viſion of St. *Cuthbert*, who was ſent to comfort him, and to promiſe him better times and victory over his enemies. This viſion was followed by the good news brought him from *Devonſhire*, where *Hubba* the *Daniſh* commander attacking the caſtle of *Kinwith*, into which *Odun* Earl of *Devonſhire* had retired, was ſlain by the *Engliſh*; who alſo had made themſelves maſters of the chief ſtandard of the *Danes* (which they called the *Raven*) in which they had a ſuperſtitious confidence. Upon this the King coming out of his lurking hole privately aſſembled as many as he could of his officers and others from *Hantſhire*, *Wiltſhire*, and *Somerſetſhire* into *Selwood Foreſt*: and having firſt, under the diſguiſe of a harper, taken a view of the whole *Daniſh* camp, and then animated his people by a moſt chriſtian harangue to a confidence in the Almighty; he led them on to battle at *Edingdun*, where he gave the *Danes* the greateſt overthrow they ever received in *England*. In this fight moſt of their commanders, and many thouſands of the ſoldiers were ſlain. They who remained betook themſelves to a neighbouring caſtle; where, being cloſely beſieged by the King, they were within a fortnight obliged to ſubmit to his mercy: which he granted them on condition they would embrace the Faith of Chriſt. The condition was accepted; and *Guthrun* their only ſurviving King, with thirty other chiefs and a multitude of the people, was baptized, King *Ælfred* ſtanding godfather; who gave his Godſon the province of the *Eaſt-Angles*, and as ſome ſay, that alſo of *Northumberland*, to hold of him. The reſt of the *Danes* that remained Pagans were obliged to leave *England*; and thus was peace at length reſtored to the nation: which tho' it was ſometime after again interrupted by the *Daniſh* fleets: yet were they never able from this time to prevail as they had done before: till after four generations, the ſins of the nation brought them again upon us in the days of King *Ethelred* the ſecond. But of the warlike exploits of King *Ælfred* this may ſuffice.

BUT *England* was not only indebted to this Prince for delivering the nation from the tyranny of barbarous infidels: he never ceaſed during life to promote in every kind the welfare of his people. He built up

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our cities and towns, which had been deſtroyed by the *Danes*. He enacted many excellent laws; and took effectual care to have them duly obſerved: to this end he divided the whole kingdom into counties, hundreds and tithings; appointing every where proper Judges and Magiſtrates, carefully inſpecting into their conduct, and ſeverely puniſhing them when ſwerving from Juſtice. He ordered the trials by Juries; and in many other points, may be juſtly eſteemed the Father of our preſent conſtitution. He regulated the militia, and furniſhed the nation with a navy, ſo neceſſary in thoſe days, to keep out invaders. He encouraged navigation, promoted arts and ſciences, and even obliged, by law, his people to ſend their children to ſchool, in order to baniſh that ignorance which he found at his acceſſion to the throne; and which had been not a little increaſed by the Pagans deſtroying the ſchools of piety and learning, and murdering the Religious who were the principal teachers of both. But his chiefeſt care was to reform the morals of his ſubjects, and to promote Religion amongſt them; in which his endeavours were bleſſed with great ſucceſs.

To aſſiſt him in theſe undertakings, he invited not only from all parts of *England*, but alſo from foreign countries, ſuch as in thoſe days were moſt famed for wiſdom and piety. Amongſt the *Engliſh*, our hiſtorians particularly name St. *Neotus*, *Plegmund* (whom he called from his hermitage) afterwards Archbiſhop of *Canterbury*; *Werefrid* Biſhop of *Worceſter*, &c. The foreigners he ſent for, were St. *Grimbald*, from *France*, *John*, Prieſt and Monk, from *Old Saxony*, and *Aſſer* from *Menevia*, or St. *David's*, the ſame who afterwards wrote his life. To theſe ſome have added *John* the *Scot*, ſurnamed *Erigena*; who is alſo confounded by ſome writers, with the other *John the Saxon* abovenamed, whom *Ælfred* made Abbot of *Æthelinghay*: but our beſt hiſtorians diſtinguiſh theſe two *Johns*; and ſignify that *John the Scot* left *France* on another occaſion, *viz.* by reaſon of the infamy he had there incurred by his exotick opinions: nor was he employed by *Ælfred*, either at *Oxford* or *Æthelinghay*, but taught ſchool at *Malmesbury*, where he was at length murdered by his ſcholars. With the help of theſe learned men, the King, whoſe genius and application were equally admirable, quickly became a great ſcholar himſelf, as appears from the monuments he has left behind him; and for the promoting of learning in his

dominions, founded the famous univerſity of *Oxford*. His other pious foundations were the abbey of *Æthelinghay* in *Somerſetſhire*, in the place where he for ſome time lay concealed; the monaſtery of *Shaftsbury*, which he built for ſacred Virgins, where his daughter *Ethelgive* conſecrated herſelf to God; and the new Minſter of *Winchester*, which was afterwards tranſlated to the abbey of *Hyde*. Not to ſpeak of innumerable other religious benefactions, both at home and abroad.

As to the reſt, this great King was remarkable for his piety from his very childhood. For as we learn from *Aſſer* of *Menevia* in his life. "He "was even from his infancy a diligent viſiter of holy places: and in the "firſt flower of his youth he made it his ſtudy to eſtabliſh his ſoul in the "obſervance of God's commandments; whilſt fearing nothing ſo much "as the offending God, by doing any thing contrary to his holy will, he "accuſtom'd himſelf to riſe privately at the cock crowing, and go to "the churches, or monuments of the Saints to his devotions; where "proſtrate on the ground, with long and fervent and repeated prayers, "he entreated the Almighty in his great mercy to ſtrengthen his ſoul "by his divine grace, and confirm him in the love of his holy ſervice." Neither did he afterwards, either thro' the tumults of the wars, or the hurry of other buſineſs, ever interrupt this cuſtom of prayer. He daily aſſiſted at Maſs, and the divine office; recited certain Pſalms and Prayers at the canonical hours both by day and night; and carried always about him a book or primer for his devotions. He even promiſed to God, to give him one half of the day and night, to be employed, to the beſt of his power, in his ſervice. Which he in ſuch manner performed, as to ſpend duly eight hours of the four and twenty in prayer and reading; other eight in the affairs of his people, reſerving only the remaining eight for his ſleep and his corporal refection. And as he diſtributed his time in ſuch manner, as under the notion of conſecrating half, to give indeed the whole to God; ſo he did with regard to his revenues; which he divided into two parts: the firſt of theſe he again ſubdivided into four portions, of which he diſtributed one to the poor, another to the monaſteries he had founded; a third to the ſchools he had erected, and the fourth to other charities either at home, or abroad: the ſecond part he ſubdivided into three, of which he

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diſpoſed one to his officers and ſervants, another to his workmen and builders, and the third he employed in the entertainment of ſtrangers. Such was the regulation of his time: and ſuch the employment of his revenue.

THIS good King, after having lived here below two and fifty years, and reigned twenty nine, went at length to our Lord, *October* 28, *Anno* 901, to live and reign with him for ever. He was buried in the new minſter of *Wincheſter*, from whence his body was afterwards tranſlated to the Abbey of *Hyde*, without the gates of that city.

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ON the twenty ninth of *October* is marked the happy death of St. *Elfleda* or *Elfreda*, Virgin, Abbeſs of *Rumſey* in *Hampſhire*, in the tenth century. She is mentioned by *William of Malmesbury*, *l.* ii. *de Pontif. p.* 247, together with St. *Merwenna* the firſt Abbeſs of the ſame monaſtery, as Virgin Saints, whoſe bodies in his time repoſed at *Rumſey*; but of whoſe lives he had not as yet learnt the particulars. *Capgrave* has given us the acts of St. *Elfleda*: according to which ſhe was born of noble parents, *Ethelwold* and *Brithwina* and recommended when young, by King *Edgar* to St. *Merwenna*, whom he had made Abbeſs of the monaſtery he had founded at *Rumſey*, in honour of the bleſſed Virgin. Under the diſcipline of this holy woman, *Elfleda* learnt to exerciſe herſelf in faſting, watching and prayer: and became ſo great a proficient in all virtues, that after the death of *Merwenna*, and her ſucceſſor *Elwina* (who ſurvived her but three years) ſhe was choſen Abbeſs of the monaſtery. In which office ſhe continued to a good old age, illuſtrious for ſanctity; and then exchanged this mortal life for a happy immortality, in the beginning of the eleventh century.

October 31. St. *FOILLAN*, Biſhop and Martyr.

From *Uſher*'s collections, in his *Britiſh* antiquities, *p.* 501. *Capgrave*, &c.

ST. *Foillan* (whom St. *Bede*, *l.* iii. *c.* 19. calls *Fullan*) was ſon of *Filtan* an *Iriſh* Prince, and brother to the Saints *Furſey* and *Ultan*. From his childhood he devoted himſelf to divine love; and as he advanced in age he advanced in piety. When he was grown up, he embraced a monaſtick life, in which he became a great example of all virtues. He accompanied or followed his brother St. *Furſey* into *England*; where that Saint (upon his retiring into the deſart to lead an eremitical life with his other brother St. *Ultan*) left the charge of his monaſtery of *Burgcaſtle* in *Suffolk*, and the care of ſouls to *Foillan*. The Pagan *Mercians* ſome time after invaded the province of the *Eaſt-Angles*, and ſlew the religious King *Sigibert*: this obliged St. *Furſey* and St. *Ultan* to quit *England*, and to ſail over into *France*. St. *Foillan* did not ſtay long behind them: but took a journey to *Rome*, to obtain of Pope *Martin* the firſt, who then ſate in St. *Peter*'s chair, his licence and benediction, to go and preach the Goſpel amongſt Infidels. This holy Pope conſecrated him Biſhop, and gave him the Miſſion he deſired. Thus authorized to propagate the kingdom of Chriſt, he returned from *Rome* into *France*, where his brother St. *Furſey* was now deceaſed. Here after having made ſome progreſs in the work of the Goſpel, he was received and entertained by St. *Gertrude* [of *Nivelle*;] into whoſe ſoul he inſpired with the fervour of faith, the ardour of charity. This moſt noble Virgin gave to our Saint, and to his brother *Ultan*, a part of her inheritance for founding the monaſtery of *Foſſes*, in favour of Monks of the *Scottiſh* or *Iriſh* nation; to be in the nature of an hoſpital, for the entertainment

ment of ſtrangers. Here St. *Ultan* was firſt Abbot, whilſt St. *Foillan* attended to the miniſtry of the word, and preached Chriſt with great zeal to the Pagans; of whom there remained great numbers, in thoſe days, in all parts of the *Low-countries*. At length, being upon a journey with three of his Diſciples, he met with the crown of martyrdom from certain Pagan robbers, in a foreſt of *Hainault*, in the place where now ſtands a famous monaſtery of *Norbertines*, near the town of *Reux*, dedicated to God in his name. His body, with thoſe of his companions, was diſcovered by a pillar of light, ſeventy eight days after their martyrdom; and was honourably tranſlated, by St. *Gertrude*, to the monaſtery of *Foſſes*, which is in the territory of *Liege*. He ſuffered *October* 31, *Anno* 660.

USHER *p.* 501, takes notice alſo of another St. *Foillan* or *Failan* a holy Prieſt cotemporarary with the Saint we have been ſpeaking of, who was a Diſciple of St. *Keyvin* or *Coemgen*, and has a place in the third claſs, in the ancient catalogue, of the moſt celebrated Saints of *Ireland*.



NOVEMBER.

NOVEMBER.

Novem. 2. St. *MALACHI*, Primate of *Ireland.*

From his life by St. *Bernard.*

ST. *Malachi* was born in *Ireland*, of an illuſtrious family according to the world; and trained up from his very infancy by his pious mother in the fear of God. He was, when young, put to ſchool at *Armagh* to learn the liberal ſciences; in which, for his age, he made good progreſs: but he was much more in love with the ſcience of the Saints, which he learnt from the interior maſter in the ſchool of the heart. He was remarkably meek, humble, obedient, diſcreet and diligent in his ſtudies, and had no inclination to childiſh ſports; ſo that he quickly outſtripped his fellow-ſtudents in learning, and his very maſters in virtue. He loved retirement, meditated daily on the law of God, watched much, eat little, pray'd often; and not only in the church, but in every place lifted up his pure hands and heart to God, whenever he could do it without being taken notice of: for he was afraid of oſtentation and vain glory; and therefore ſhunn'd, as much as poſſible, the eyes of others. As an inſtance of this, St. *Bernard* relates how the little *Malachi*, walking often out with his maſter or tutor into the fields near the city of *Armagh*, would induſtriouſly ſtay ſometimes behind to ſend up as it were by ſtealth ſome ſhort, but ardent prayers and ejaculations from his heart to heaven.

ADVANCING in age he ſtill preſerved the ſame purity and ſimplicity of heart; and grew daily in wiſdom and grace, both in the ſight of God and

and men. But reflecting on the corruption and dangers of the world, and the great happineſs and reward of ſuch as leave all to devote themſelves wholly to the love of God, he reſolved upon chuſing this better part; and to this end, he put himſelf under the diſcipline of a holy man called *Imarius*, who led a recluſe and moſt mortified life in a cell near the great church of *Armagh*. The whole city was aſtoniſhed to ſee one of the age and quality of our Saint embrace ſuch an auſtere and penitential life, and according to the cuſtom of worldlings, a great many were very free in their cenſures of him: but he had found his God, and valued not the cenſures of the world. His perſeverance in this new kind of life, and the force of his example, invited many others to undertake the ſame auſterities and ſolitude, under the ſame maſter: ſo that *Imarius* who was an anchoret before, living all alone, now by the means of St. *Malachi*, became the ſuperior and father of many ſpiritual children; amongſt whom our Saint was as it were the firſt born; and by reaſon of his moſt eminent virtues a model to all the reſt: inſomuch, that the holy Prelate St. *Celſus* or *Ceillach*, then Archbiſhop of *Armagh*, and his ſpiritual father *Imarius*, judged him worthy of holy orders, and even obliged him to be ordained Deacon, and afterwards Prieſt, before he was come to the age preſcribed by the Canons of the church for theſe orders. Moreover, the Archbiſhop made him his vicar, to preach the word of God to his people, in order to reclaim them from their evil cuſtoms and vices, to aboliſh their ſuperſtitions, and reſtore the practices of chriſtian piety, and the uſe of the Sacraments; which were in a manner laid aſide in that country; which from an iſland of Saints, by means of the *Danes* (who deſtroyed the monaſteries and ſchools) was become ſo barbarous, as to retain at that time little elſe of Chriſtianity but the name. Wonderful was the zeal which St. *Malachi* ſhewed on this occaſion, and great the labours he underwent in diſcharging his commiſſion, and God was pleaſed to bleſs theſe labours with great ſucceſs; ſo that the whole face of that Dioceſe was remarkably changed for the better; their vices, corruptions and ſuperſtitions retrenched; the uſe of confeſſion, confirmation, and regular matrimony re-eſtabliſhed, and all things ordered according to the Apoſtolical conſtitutions and rules of the holy Fathers.

ST. *Malachi*'s zeal for all that related to the divine worſhip, and the due adminiſtration of the Sacraments, was join'd with a fear, leſt for want of ſufficient knowledge, he might teach or ordain any thing diſagreeable to the doctrine or practice of the Catholick Church. This determined him to go to St. *Malchus*, a man much renowned at that time for wiſdom and virtue, who from a Monk of *Wincheſter* was made Biſhop of *Liſmore*; and by reaſon of his ſanctity and miracles, as well as his eminent learning, was reſorted to as an oracle by the *Iriſh* and *Scots*, and looked upon as their common father. Of him St. *Bernard* relates as a thing publickly known, that amongſt other miracles, he cured a boy that was lunatick by the ſacred unction of confirmation. To this holy man, St. *Malachi*, with the leave and bleſſing of his Biſhop, and of his director *Imarius*, addreſſed himſelf, and remained with him ſome years in the ſtudy of true wiſdom. Whilſt he was here, *Cormac* King of *Munſter*, being dethroned by his brother, had recourſe to the holy Biſhop *Malchus*, not for any temporal aſſiſtance (which he did not deſire, being averſe from that effuſion of blood, which would neceſſarily follow if he fought by force of arms to recover his dominions) but in order to lead a private life in the exerciſes of chriſtian piety under his conduct. This holy Prelate, charmed with the humility of the Prince, who abſolutely refuſed to admit of any honour or particular regard, and deſired to be treated as the meaneſt of the religious, recommended him to St. *Malachi*; under whoſe direction he lived in a little cell, on bread and water, taking great delight in the heavenly converſation of his director, and learning in this retreat to converſe with God in prayer, and to waſh his bed every night with penitential tears. Till at length God was pleaſed to ſtir up a neighbouring King to take his cauſe in hand; by whoſe means the uſurper was depoſed, and *Cormac*, who for his own part was willing to have continued in his ſolitude, was again reſtored to his Kingdom, to the great joy of his people. This Prince had ever after an extraordinary reſpect for St. *Malachi*, and guided himſelf by his counſels, to the great benefit of the publick.

WHILST our Saint was at *Liſmore*, his ſiſter, whoſe way of living was worldly, and no ways conformable to the great example of her brother, departed this life. The viſions the Saint had on this occaſion with relation

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to the ſtate of her Soul are too remarkable to be paſſed over in ſilence. After her death he frequently recommended her to God in the ſacrifice of the Altar: which when he had intermitted for ſome time, he heard one night in his ſleep a voice telling him, that his ſiſter ſtood abroad in the court, and had been without food for thirty days. Awaking he quickly underſtood what kind of food ſhe wanted, and upon counting the time, found it had been exactly thirty days, ſince he had offer'd for her the bread of life. He began therefore a-new to offer up Maſſes for her; and not in vain: for not long after he ſaw her in a black garment arrived as far as the church door, but not yet able to enter: and as he ſtill continued daily to ſay Maſs for her, he ſaw her a ſecond time in a whitiſh garment, within the church, but not yet able to approach the Altar: nor did he ceaſe praying for her, till he ſaw her a third time near the Altar in white, aſſociated to the ſpirits of the juſt.

AND now St. *Celſus* and *Imarius*, bearing no longer the abſence of *Malachi*, invited him back by letters from *Liſmore* to *Armagh*. When behold a great work offer'd itſelf which God had reſerved for this his ſervant; which was the re-eſtabliſhment of the ancient monaſtery of *Benchor*. This famous abbey was founded by St. *Comgall* in the ſixth century; and was the fruitful parent of a great number of Saints; many other monaſteries both in *Ireland* and *Scotland* ſwarmed from it, inſomuch that St. *Luanus* alone, who was a Monk of *Benchor*, is ſaid to have founded no fewer than one hundred: and St. *Columban* the Great, who was alſo an Alumnus of this ſame Abbey, propagated its colonies into *France* and *Italy*. This monaſtery, with almoſt all the reſt in *Britain* and *Ireland*, had felt the fury of the northern Infidels; and no fewer than nine hundred of the Monks were maſſacred by the *Daniſh* Pirates in one day. From that time the place lay deſolate, till it was made over to St. *Malachi*, together with the neighbouring territory, by an uncle of his, who was a rich and powerful man, but delivered up himſelf and all his earthly poſſeſſions to God, in order to ſeek the meaſures of heaven in a religious ſtate of life, under the conduct of his nephew.

ST. *Malachi* was in love with this place, by reaſon of the many Saints whoſe bodies repoſed there: but out of the love of holy poverty yielded

up to the titular Abbot (for ſuch had been continued all along) the great poſſeſſions that belonged of old to the monaſtery. This houſe therefore he rebuilt, taking with him about ten bretheren, aſſigned him by his ſpiritual Father *Imarius*: "and from that time, ſays St. *Bernard*, God is ſerved there, "with the ſame devotion as of old, tho' not with the ſame number of "religious." St. *Malachi* was appointed Abbot, and was both a ruler and a rule to all the reſt; in whoſe life and converſation all might read in what manner they were to tend to chriſtian and religious perfection: tho' in many things, they none of them were able to keep pace with him. Here God was pleaſed alſo to favour him with the gift of miracles (as may be ſeen in St. *Bernard*) and daily to add both to his congregation and his reputation. This forwarded his promotion to the Biſhorick of *Conner* and *Down*; which he declined for a long time, but at laſt was obliged to accept of by the command of his Maſter, and of the Archbiſhop. At *Conner* he found work enough for his zeal, in the midſt of a people the moſt depraved of any he had yet met with, who were Chriſtians in name, but Pagans in effect; and in their morals and practices rather worſe than Pagans. He quickly found that inſtead of ſheep, he was placed over a pack of wolves. However, he would not run away like a hireling; but was reſolved to ſpare no pains to change theſe wolves into ſheep. He preached to them in publick, exhorted them in private, wept over them when he had any of them alone; ſometimes reprehending with ſeverity, other times treating them with lenity, as he judged moſt expedient for their Souls: where all this proved ineffectual, he offered to God for them his tears, and the ſacrifice of a contrite and humble heart, paſſing many whole nights without ſleep, with his hands ſtretched forth to God in their behalf; and when they would not come to church to hear him, he ſought them in the ſtreets and lanes, and went about the wholy city to find ſome one at leaſt, whom he might gain to Chriſt. His charity alſo carried him often into the other towns and villages of the Dioceſe, accompanied with his holy Diſciples, who never quitted him, to preach to this inſenſible people the word of life. On theſe occaſions he went always on foot; and tho' he met with a variety of affronts, and of ſufferings in all kinds and ſhapes in this laborious enterprize, yet did he not deſiſt

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from his unwearied endeavours, till by degrees he prevailed, and brought them over to a better way of thinking and living: ſo that ſoon after, that of the Prophet (*Oſee* ii.) might be applied to them, *They who before were not my people, are now my people.*

AFTER ſome years the city of *Conner* was taken and ſacked by the King of *Ulſter*; on this occaſion St. *Malachi* with one hundred and twenty of his Religious retired into *Munſter*; and there, with the help of King *Cormac*, built the monaſtery of * *Ibrac*; in which for ſome time he remained with his Diſciples obſerving ſtrict monaſtick diſcipline, and humbling himſelf even to the meaneſt offices of the community, and in point of holy poverty going beyond them all. In the mean time, the Archbiſhop *Celſus* was taken with that illneſs of which he died. In his infirmity, he appointed St. *Malachi* to be his ſucceſſor, conjuring all, as well preſent as abſent, that were any way concerned in the election, by the venerable name of their Apoſtle St. *Patrick*, to make choice of him, and of no other, as knowing him to be moſt worthy of the dignity. This he did the more earneſtly, becauſe the family, out of which he himſelf had been aſſumed to the Archbiſhoprick, and which was the moſt powerful in that country, had wickedly uſurped, for fifteen generations, the See of *Armagh*, as a kind of inheritance; ſo that they would not ſuffer any one to be Archbiſhop there, who was not of their kindred. Inſomuch, that when Clergymen were wanting of their race, they intruded even mere Laicks into that principal See, to enjoy the revenues and have the adminiſtration of it: of which number there had been no fewer than eight, who had no Orders at all. Which very thing was the principal ſource of all other diſorders in the churches of *Ireland*. Therefore the holy Archbiſhop, who deſired that ſo great and ſo ſcandalous an evil might be effectually aboliſh'd, thought there could be no better expedient, than to name St. *Malachi* for his ſucceſſor; who for his ſanctity was loved and reverenced by all men. And indeed, all ſuch as took the cauſe of God and his church to heart, were deſirous to have the man of God for their Archbiſhop. But the Saint himſelf, out of humility, declined this promotion; whilſt *Maurice*, one of

* 'Tis uncertain where this monaſtery was ſituated: ſome ſuppoſe it to have been near *Cork*; others to have been in the *Iſle of Beg-erin*, where formerly St. *Ibar* reſided.

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the family above-mentioned, intruded himſelf into the See. Thus three years paſſed, all good people earneſtly ſolliciting the Saint to accept of the Archbiſhoprick, to which he had been choſen; and he for his excuſe, alledging, that his entring upon it could not be without tumult, another being now in poſſeſſion. At length *Malchus* Biſhop of *Liſmore*, and *Gillebert* Biſhop of *Limerick*, who was the Pope's Legate in *Ireland*, aſſembling the Biſhops and the great men of the iſland, inſiſted upon the Saint's accepting of the election, and even threatened him with excommunication if he declined it any longer: ſo that at laſt he ſubmitted, ſaying, "You draw "me to my death; but I obey in hopes of martyrdom: yet on this con- "dition, that if according to your belief the buſineſs ſucceed better, and "God deliver his inheritance from thoſe that plunder it; then all things "being ſettled and peace recovered, you ſhall permit me to return to my "former ſpouſe, and my beloved poverty." They promiſed he ſhould have his liberty to do ſo; and he acquieſced to their will, or rather to the will of God, who had ſhewed him before in a viſion, that he ſhould be *Celſus*'s ſucceſſor: tho' as long as *Maurice* lived, which was two years more, the Saint for fear of any blood-ſhed, on his occaſion, did not go into the city of *Armagh*, but exerciſed his functions with great diligence and zeal thro' the reſt of the province.

AT the end of five years *Maurice* died, and for the encreaſe of his damnation, named his kinſman *Nigellus* for his ſucceſſor. But the King [*Cormac*] and the Biſhops, were reſolved now to inſtall St. *Malachi* in his See; and accordingly met together for this purpoſe: when behold a child of *Belial*, a bold and wicked man of *Nigellus*'s family, taking along with him a band of ruffians, occupied a neighbouring hill, with a deſign to ruſh ſuddenly on the aſſembly, and to kill both the Saint and the King. St. *Malachi* was apprized of the danger, and betook himſelf to his prayers, in a neighbouring church; when immediately the heavens darkened, and a violent ſtorm of wind enſued with thunder and lightning, by which the ring-leader of that unhappy band, and three of his aſſociates were ſtruck dead; others were wounded; and all the reſt diſperſed: whilſt no part of this tempeſt fell upon thoſe that were with the Saint, tho' they were very near the place where their enemies periſhed. The bodies of thoſe wretches

were

were found the next day half burnt and corrupted, ſticking amongſt the branches of the trees, to which the violence of the ſtorm had carried them. Thus the hand of God having viſibly interpoſed in behalf of his ſervant, the Saint was inſtalled in his See, in the thirty eighth year of his age. *Nigellus* the uſurper, ſtill was obliged to leave the city; from whence he carried with him *the Staff of Jeſus*, which was held in great veneration amongſt the *Iriſh*; by means of which, for a time, he drew ſome people after him; till at length it was recovered out of his hands, and he was forced to ſubmit. But thoſe that remained of that numerous and powerful family ceaſed not to perſecute the Saint. The chief of them invited him one day to a parley, with a deſign of murdering him; the Saint went to the place, tho' againſt the advice of his friends, armed with a confidence in God, and accompanied only by three of his Diſciples, who were willing to die with him: but God has all hearts in his hands: for the Saint no ſooner came into the houſe, but he that deſigned his death roſe up to honour him, and readily offered him peace, which was there ſuddenly concluded, and faithfully obſerved. The reſt of that numerous progeny, which had for two hundred years uſurped God's inheritance, was in a very ſhort time quite extinguiſh'd; the juſtice of God viſibly fighting for *Malachi* and puniſhing his enemies and detractors. Of which number a gentlewoman of the ſame family preſuming to interrupt him in his preaching, and to call him hypocrite and uſurper; (tho' the Saint for his part took the affront with his uſual meekneſs and ſilence) was ſtruck on the ſpot with madneſs, and ſhortly after died miſerably, crying out, that *Malachi* choaked her: and another, who on all occaſions was railing at the man of God, was no leſs remarkably puniſhed, by his tongue's ſwelling and turning to worms and corruption, ſo that he expired within ſeven days.

AMONGST other miracles wrought by *Malachi*, whilſt he was at *Armagh*, we muſt not paſs over in ſilence, that when the Plague broke out in that city, and had obliged the greateſt part of the clergy and people to retire into the country; the contagion was immediately ſtifled by the prayers of the Saint: who having now reſcued the church of *Armagh* from oppreſſion, and reſtored diſcipline and peace, inſiſted upon his reſigning the See according to covenant: and having ordained *Gelaſius*, a worthy

Prelate

Prelate in his place, returned to his former Dioceſe; or rather to a part of it: for *Conner* and *Down* having been formerly diſtinct Biſhopricks, he gave up the better, which was that of *Conner* to a Prelate, whom he conſecrated to it, and choſe for himſelf that of *Down*. Here he eſtabliſh'd a community of Canon Regulars for his comfort and aſſiſtance, whom he choſe out of the number of his Diſciples; and with whom he attended to prayer and contemplation, as often as he could. But indeed the great number of people of all ranks that applied to him for the concerns of their ſouls, allowed him but little time for religious ſolitude: the leſs becauſe his charity and zeal carried him often out of his Dioceſe, to ſow the ſeed of the divine Word, and Apoſtle like, to order and regulate every where the affairs of the church, with full authority; which no one preſumed to controll, ſeeing the ſigns and wonders which he worked.

HOWEVER, to proceed more regularly in this, he reſolved to apply perſonally to the See Apoſtolick: from whence alſo he deſired to obtain the pall for the Archbiſhop of *Armagh*. His journey was much oppoſed by the Clergy of *Ireland*, the more becauſe his brother *Chriſtian*, a moſt holy Prelate was at that ſame time lately departed to our Lord, neither would they acquieſce to his going, till they were made ſenſible it was the will of God. In this journey he took *England* in his way; where at *York*, his coming was foretold by a holy Prieſt named *Sycar*, renowned in thoſe days for the ſpirit of propheſy; who alſo knew him at firſt ſight, and diſcovered both to him and to his companions, divers things that had or ſhould happen to them, which were all found to be punctually true. On this occaſion alſo he made a viſit to the Abbey of *Clairvaux*, where St. *Bernard*, the writer of his life, became firſt acquainted with him: and he took ſuch an affection to that community of Saints (for ſuch they then were) that when he came to *Rome*, where he was received with great honour by Pope *Innocent* the ſecond, and made Legate of all *Ireland*, he would gladly have obtained leave to retire from the world, that he might live and die in that holy ſolitude: but this could not be granted.

IN his journey towards *Rome* he reſtored by his prayers, at *Iporia* [*Yvree*] a city of *Italy* the child of his hoſt who was at the point of death. In his return, he again called at *Clairvaux* where, ſays St. *Bernard*, he a

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ſecond time gave us his bleſſing: here he left four of his companions, who, with others whom he afterwards ſent, became Ciſtercian or *Bernardine* monks; and returning to *Ireland*, formed there the Abbey of *Melliſont*, the firſt of that order in thoſe parts, and the parent of many others. In this journey alſo St. *Malachi*, returning home thro' *Scotland*, found Prince *Henry*, the ſon of *David* King of *Scots*, dangerouſly ſick. The King humbly entreated him to cure his ſon: the Saint bleſſed ſome water, and ſprinkled the young Prince with it, ſaying, *Be of good heart, my ſon, you will not die this time*; who the next day perfectly recovered. Here alſo at a place called *Crugeld*, by his prayers he gave ſpeech to a girl that was dumb, and at *Kirk Michael* cured, on the ſpot in the ſight of all the people, another that was mad, whom they had brought to him bound with cords.

AT his return to *Ireland* he was received with great joy by all the people, and immediately began with wonderful induſtry and zeal to diſcharge his office of Legate; preaching every where, holding ſynods, making excellent regulations, aboliſhing abuſes: and confirming his doctrine and ordinances with many miracles. Amongſt which St. *Bernard* is of opinion, that the whole tenour of his life was the greateſt miracle. The beauty and purity of his inward man was plainly diſcovered in his exterior: no word or geſture could be obſerved in him but what was edifying; his countenance was always modeſtly chearful, and his whole comportment admirable. As to his miracles, many of them are recorded by St. *Bernard*, as his caſting out Devils, reſtoring to their ſenſes, ſuch as were phrenetick and mad; giving ſpeech to the dumb, curing the lame, healing other infirmities; and even ſpiritual diſeaſes, by a ſudden and wonderful change in the ſoul: infine, to paſs over many other things, in which the hand of God plainly appeared, even reſtoring the dead to life, by his prayers and tears; as he did the wife of a nobleman, who lived in the neighbourhood of *Benchor*, and had died without Extreme Unction. A certain man who lived in an inceſtuous concubinage, was publickly admoniſhed by the Saint, to deſiſt from his crime; but he deſpiſed his admonitions; ſwearing he would never part from his harlot: upon which the ſervant of God denounced to him, that God would quickly part them: and ſo it happened, for that very day the juſtice of God overtook him by a violent death.

A certain Eccleſiaſtick in the city of *Liſmore*, denied the real preſence of the Body and Blood of our Lord in the bleſſed Sacrament. The Saint endeavoured by private conferences to reclaim him from his error, but ſtill found him conceited and obſtinate: he diſputed with him in a publick aſſembly of the Clergy; but tho' he was confuted and confounded, he was not converted: ſo that the ſervant of God having cited him to a ſynod, where he ſtill continued in his obſtinacy, was obliged at length to pronounce ſentence of excommunication againſt him. The unhappy man would not be reclaimed even by this medicinal ſeverity: but reproached his Judges, the Biſhops, that they had more regard to perſons (meaning *Malachi*) than to truth; but that for his part, he would not for any perſon forſake the truth. *Well*, ſaid the Saint, *may the Lord then make thee confeſs the truth, whether thou wilt or no.* And thus the meeting was broke up. The Eccleſiaſtick not bearing to remain any longer in a place where he had now loſt his reputation, was for leaving the town: but had no ſooner begun his journey, when he found himſelf overtaken with a mortal infirmity, which obliged him to lay himſelf down in the way. Here a madman, that ſtrolled about the country, found him, and asked him what he did there? he replied, he was ill, and could neither go backwards nor forwards: this illneſs ſaid the other (likely by divine inſtinct) is nothing but death: come I'll help thee home. He did ſo, and God was pleaſed to bring him to a ſenſe of his errour, upon which ſending for the Biſhop, he confeſſed and renounced it; and having received the Sacraments, died in the communion of God's Church: ſuch was the efficacy of the prayers of St. *Malachi*.

AND now we come to the laſt ſtage of the life of this man of God; and his ſecond journey abroad, which he undertook in order to obtain of Pope *Eugenius* the third, the Palls which had not as yet been ſent to *Ireland*. At his ſetting out, one of his religious, who had laboured under daily fits of the falling-ſickneſs, for ſix years, repreſented his deplorable caſe to his good Father: who taking pity of him, made the ſign of the Croſs on his breaſt, aſſuring him he ſhould have no more fits till he returned from his journey; and from that time he fell no more into any ſuch diſorders. In his journey thro' *England*, a woman was brought to him at *Gisburn*, who had a loathſome cancer in her breaſt; whom he ſprinkled with

with water, which he had bleſt, and the next day ſhe was perfectly healed. He arrived at *Clairvaux*, in *October* 1148; where he was received with great joy by St. *Bernard* and his Monks; and within a few days, having celebrated Maſs with his uſual devotion on the feaſt of St. *Luke*, he was ſeized with a fever which obliged him to take to his bed; yet not ſo, but that he afterwards aroſe and came down, to receive the holy Sacraments of the Extreme Unction, and the Viaticum: after which, having held out till *All Souls day*, the ſecond of *November*, he ſweetly repoſed in our Lord; on the very day, and in the very place, which he had foretold, or deſired; and in the fifty fourth year of his age. He was carried to the place of his burial (which was the oratory or chapel of our bleſſed Lady in the abbey of *Clairvaux*) on the ſhoulders of Abbots. God was pleaſed that at his burial there ſhould be preſent a youth, who had no life in one of his arms, which hung uſeleſs by his ſide: him St. *Bernard* called, and taking up the dead arm applied it to the hand of the deceaſed Saint; and it was wonderfully reſtored to life.

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ON the ſecond of *November* is alſo celebrated at the town of *Lens*, in the *French Netherlands*, the feſtivity of St. *Vulganius*; in whoſe name the principal church of the town (which has a Dean and twelve Canons) is dedicated to God. Some authors write that he was a *Scot* or *Iriſhman*, who, about the ſame time with St. *Foillan* and others of that nation, preached the Faith of Chriſt in the *Low-countries*. *Miræus* in his *Belgick* kalendar, *p.* 647. quotes the manuſcript hiſtory of his life, which is kept at *Lens*, affirming, that he was *ex chriſtianiſſimâ Anglorum gente*. of the moſt chriſtian nation of the *Engliſh*. This author acquaints us, that he died at *Arras*, in a little cell not far from the abbey of St. *Vedaſtus*, and not long after the foundation of that abbey.

Novem. 3. St. *WINEFRIDE*, Virgin and Martyr.

From her life, gathered by *Robert Prior* of *Shrewsbury*, out of ancient records and other authorities.

IN the days of King * *Elwith* the ſecond there flouriſhed in *Wales* a holy man called *Beuno*, who, though deſcended of a moſt noble race, had forſaken the world and all its honours, riches, and pleaſures, to conſecrate himſelf to the love and ſervice of God in a religious life: in which he made ſuch progreſs as to be judged worthy of the prieſtly dignity; and to become the father of many other religious, whom he formed by his inſtructions and example to the perfection of their ſtate. He had already founded ſeveral churches and holy communities, which he had ſettled in the obſervance of regular diſcipline; when by a divine inſtinct, he was directed to a territory in the moſt northern part of *Wales*, which belonged to a noble *Britiſh* Lord called *Thewith* or *Trebwith*; who readily granted him a ſpot of ground to build a church on, aſſiſting him in the work; and recommending to his care and inſtruction his only daughter *Winefride*, then very young.

THIS church being finiſhed and dedicated to the divine ſervice, St. *Beuno* officiated therein, offering the Sacrifice of the Maſs, and preaching to the people the word of life; and *Thewith* with his Lady conſtantly attended at the publick worſhip; and as often as the man of God preached, placed the child *Winefride* at his feet, bidding her take diligent notice of his words. Her tender ſoul eagerly imbibed his heavenly doctrine, and was wonderfully affected with the things of God. The love of this ſovereign and infinite

* We know not the preciſe time of the reign of this Prince: becauſe we have no where a compleat catalogue of the Kings that have reigned, in the different parts of *Wales*.

goodneſs

goodneſs grew daily in her heart, and quite weaned her from all worldly affections: inſomuch, that after ſome time of attending both to the publick and private inſtructions and exhortations of the Saint, ſhe conceived a deſire of conſecrating herſelf wholly, by vow, to his divine majeſty; and inſtead of an earthly bridegroom, to chuſe Jeſus Chriſt for her Spouſe. She was only afraid her parents would oppoſe her in this, as having no other child, and deſigning to match her, according to her quality and fortune, with ſome principal gentleman of that country. She opened therefore her mind to her director St. *Beuno*, and begged of him to obtain the conſent of her parents to this her more happy choice. The Saint was delighted to find her in theſe diſpoſitions, and readily undertook to negotiate the matter with her father and mother (who had a great eſteem and affection for him) and they, upon his opening the whole affair to them, far from oppoſing God's call, as readily gave their conſent, ſhedding tears of joy, and giving God thanks for the piety of their daughter. From this time the devout Virgin was more aſſiduous than ever in religious exerciſes, often watched whole nights in prayer, either on her knees, or proſtrate on the ground; and being in a manner dead to the things of the earth, ſhe took delight in nothing elſe but in thinking, ſpeaking or hearing of her heavenly ſpouſe; and entertaining herſelf with his divine love.

IT happened one day when her parents were gone to church, and ſhe, contrary to her cuſtom, by ſome occaſion was detained at home, that *Caradoc* the ſon of *Alain* Prince of that country came into her father's houſe; and finding her alone, made propoſals to her, that were equally inconſiſtent with virtue and honour. The Virgin tho' ſhock'd and afrighted exceedingly at his ſpeeches, the more becauſe ſhe juſtly apprehended his violence, had the preſence of mind to plead her being in an unfit attire to entertain a Prince, and to deſire leave to go into her room hard by to dreſs herſelf. To this he, tho' unwillingly, conſented: and ſhe immediately took the opportunity to run out by a back door, and make all the haſte ſhe could towards the church. *Caradoc* impatient in his deſires, and ſuſpecting that which had happened, broke into the room and not finding her there, purſued her with ſo much ſpeed as to overtake her before ſhe reached the church: and with his drawn ſword threatened her with

preſent

preſent death, if ſhe conſented not to his luſt. The Virgin with great conſtancy replied, ſhe was eſpouſed to Jeſus Chriſt, and would admit of no other lover; and if he would uſe his ſword he might, but nothing ſhould ever prevail on her to be falſe to her engagements to her God. The wretched youngman enraged at this anſwer, cut off her head upon the ſpot: and thus ſhe fell a martyr of vowed virginity.

AND here the hiſtorians of her life relate three very extraordinary miracles that enſued; which if they appear incredible, it muſt be only to ſuch as are ſtrangers to the power of God, and the great things he has often done in favour of his Saints. The firſt was that in the place where her head fell to the ground there immediately ſprung forth a moſt plentiful fountain of clear water, which perhaps has ſcarce its equal in the whole world (commonly called St. *Winefride*'s-*Well*) which flows to this day, renowned for many wonderful cures; the ſtones appearing as it were tinged with blood, and the moſs rendring a fragrant ſmell: the ſecond was, that *Caradoc* her murderer was quickely overtaken by divine juſtice; for he fell down dead ſuddenly in the preſence of St. *Beuno*, and all the congregation, who came out of church to ſee what had happened; and his body afterwards could never be found. The third and greateſt of all was, that her head being applied to her body by St. *Beuno*; after he had ſaid Maſs, and made a ſolemn prayer for her to the Lord of life, to which all the people anſwered *Amen*; ſhe roſe up, as from ſleep, and wiping the duſt and ſweat from her face, filled the whole congregation with wonder and joy. There remained ſtill a white circle round her neck as a token of the miracle, from which ſome will have the name of *Winefride* to have been given her, who before was called *Brewo*.

THE holy Virgin thus raiſed to life, not long after deſired and received at the hands of St. *Beuno*, the holy Veil of religious Profeſſion; and aſſociating to herſelf ſeveral young gentlewomen, that were deſirous in like manner to conſecrate themſelves to Chriſt, formed with them a regular community or nunnery, of which ſhe was Superior; where ſhe ſerved God in great perfection for about ſeven years: whilſt her holy father St. *Beuno*, removing to a diſtant place, ſpent the remainder of his days in a monaſtery which he had founded: and there at length happily repoſed in our Lord.

Lord. After St. *Beuno*'s death, *Winefride* by a divine admonition was directed to another holy man, named *Deifer*, who lived an anchorate in a cell, at a village called *Botavar*; and was renowned for ſanctity and miracles. From him ſhe was ſent to *Saturnus*, who led a ſolitary life at *Henthlant*: and this holy man divinely inſtructed, directed her to *Guitherin* (in *Denbighſhire*) to the bleſſed Abbot *Elerius*, who being by God's holy ſpirit admoniſhed of her coming, went out to meet her, and receiving her with great honour, recommended her to the monaſtery of ſacred Virgins of that place, which was under his care and direction. In this holy community ſhe paſſed the remainder of the days of her mortality; for the firſt part of that time, living under the holy Abbeſs *Theonia*: after her death, being much againſt her own inclination, choſen Abbeſs herſelf. During this time, God was pleaſed to work by her many miracles: but nothing was ſo wonderful in her, as that perfection, with which ſhe ſerved our Lord herſelf; and to which ſhe daily laboured to advance her ſiſters both by word and example. At length being ripe for Heaven, ſhe had a revelation of her approaching diſſolution, for which ſhe prepared herſelf, by more than ordinary exerciſes of devotion and penance: till falling ſick, and having given in her laſt illneſs a great example of patience in her pains; and divers excellent admonitions to her ſiſters, receiving the ſacred Viaticum from the hands of St. *Elerius*, ſhe breathed out her pious Soul into the hands of her heavenly ſpouſe on the third day of *November*: but in what year my author does not mark. St. *Elerius* cauſed her body to be buried as ſhe had deſired, near her holy mother *Theonia*, in the church of *Guitherin*; where as my author informs us, the bodies of divers other Saints repoſed: amongſt whom he names in particular, St. *Kebius* and St. *Senan*, illuſtrious *Britiſh* confeſſors. St. *Elarius* did not long ſurvive his ſpiritual daughter (tho' long enough, as *Leland* and divers other authors affirm, to write her life.) He was buried in a church erected to God in his name and memory; where to this day, ſays *Robert of Salop*, almighty God thro' his merits and prayers worketh miraculous cures, on perſons either diſeaſed or diſtreſſed. His name, as well as that of St. *Beuno* and St. *Deifer*, were formerly illuſtrious amongſt the ancient *Britons* of *Wales*: St. *Elerius* is inſerted in the

Engliſh

Engliſh Martyrology, on the thirteenth of *June*; St. *Beuno* on the fourteenth of *January*; and St. *Deifer* on the ſeventh of *March*.

MANY miracles are recorded to have been wrought by the interceſſion of St. *Winefride*, as well at *Guitherin*, as at *Shrewsbury*, after the removal of her relicks thither; but moſt of all at her *Well* in *Flintſhire*. The account of her life, publiſhed in 1712, ſets down ſome very remarkable ones of later date; and theſe very well atteſted. That place is ſtill a pilgrimage, to which the Catholicks of *England* frequently reſort. As to the bones of the Saint, they were tranſlated from the pariſh church of *Guitherin*, to the abbey of *Shrewsbury*, *Anno* 1138, by *Robert* the Prior of that community, who has left in writing the hiſtory of that tranſlation, and the miracles wrought on that occaſion. The ſhrine of the Saint was defaced at the time of the diſſolution of that Abbey: and what then became of her relicks, I have not been able to learn.

ST. *Winefride* has an office of nine leſſons, in the *Sarum* Breviary, and a proper ſequence in the Maſs, in which are recorded the chief circumſtances of her life and martyrdom, as above. Her name is regiſtered in the *Roman* Martyrology, *November* 3, with the title of Virgin and Martyr.

Novem. 4. St. *CLARUS*, Prieſt and Martyr.

THE *Roman* and other martyrologies commemorate, on the fourth of *November*, St. *Clarus* Prieſt and Martyr: who, according to his acts in *Capgrave*, and Monſieur *Sauſſay*, was an *Engliſhman* by birth, and of moſt noble extraction, who out of a deſire to conſecrate himſelf to divine love, and to preſerve his virginal purity, privately withdrew from his worldly friends, and native country; and went over into *Neuſtria* or *Normandy*; where he led for ſome time an eremitical life in a wood near the

town

town of *Cherbourg*. He afterwards put himſelf under the diſcipline of *Odobert* Abbot of a monaſtery called *Maduin*, where he was preſented to holy orders, and made Prieſt. The opinion of his ſanctity brought him ſo many viſiters to this monaſtery, that he asked and obtained of the Abbot to be ſent to another religious houſe, ſeated near the river *Epta*; where he might wholly attend to his God, and to the preaching of his word, which he did to the great benefit of many; till the envy of the Devil drove him thence, by inflaming the mind of a certain noble and powerful woman of that neigbourhood, with an impure love for him. To avoid her wicked ſolicitations, he withdrew into a wilderneſs; at which ſhe was ſo far enraged as to employ two ruffians to murder him. Thus he fell a martyr of chaſtity, not far from a village by the river *Epta*, now from him called St. *Clair*, in the territory of *Rouen* in *Normandy*. His head is kept in another village, which alſo takes its name from him, in the territory of *Paris*.

Novem. 4. St. *BIRNSTAN*, Biſhop.

From *William of Malmesbury*, *L.* ii. de *Pontif. p.* 242.

ST. *Birnſtan* or *Brynſtan*, ſucceeded St. *Fritheſtan* in the biſhoprick of *Wincheſter* in the year 932. He was a Diſciple of St. *Grimbald*, and for his great merits and the ſanctity of his life was advanced to that See. "We are informed by tradition, ſays *Malmesbury*, that he was a Prelate "of moſt unblemiſhed ſanctity; and never failed to ſing Maſs every day "for the repoſe of the faithful departed: in the night alſo his practice "was to walk about the church-yard alone, reciting Pſalms for the re-"freſhment of their ſouls..... He was a moſt ardent follower of the "example ſet by our Lord, and every day in private waſhed the feet of "the poor, then ſerved them himſelf with meat and drink, waiting on "them, and like a ſervant wiping up what remained. After he had "finiſhed this ſervice, and diſmiſſed the poor he ſtaid in the ſame place

" many hours (as it is believed) employed in prayer. Which when ac-
" cording to his uſual practice he was doing one day, he there, without
" any foregoing ſickneſs, ſuddenly gave up the ghoſt, no one knowing
" any thing of it. His ſervants who knew his cuſtom, ſuppoſing him
" to be all the while at his devotions, ſuffered him to lie there all the
" day. But the next morning breaking in they found his body without
" life. Upon which he was much lamented, and buried. The people
" ſeeing him thus ſuddenly carried off by death, in a ſhort time loſt the
" eſteem and memory of him; not conſidering that *he cannot die ill who*
" *has lived well*; and that *the juſt-man*, whatever kind of death may
" take him away, *will be at reſt*. This miſtake of theirs was a long
" time after corrected by the divine righteouſneſs, when St. *Ethelwold* ſuc-
" ceeded in the ſame See of *Wincheſter*; to whom, when about the be-
" ginning of the night, according to his cuſtom, he was watching in prayer,
" before the relicks of the Saints, there appeared three perſons—of whom
" he that was in the middle ſpoke thus to him, *I am* Birnſtan, *formerly*
" *Biſhop of this city: he whom you ſee on my right hand is* Birinus, *the*
" *firſt preacher; and he on my left is* Swithin *the ſpecial patron of this*
" *church and city. And be aſſured that as you here ſee me in their com-*
" *pany, ſo am I in Heaven aſſociated with them in glory. Why then do*
" *mortal men defraud me of due honour, who am thus glorified amongſt*
" *heavenly ſpirits*. Which having ſaid he vaniſhed away with his com-
" panions; and from this time his memory was moſt precious in that
" province, and he obtained a great and general veneration." So far the
hiſtorian.

Novem. 6. St. *ILTUTUS*, Abbot.

From his acts in *Capgrave*, *Uſher*'s antiquities, *p.* 252. &c.

ST. *Iltutus*, or as others call him, *Elchutus*, was a noble *Briton*, ſon of *Bicanus*, an illuſtrious knight by his wife *Riemguilida* daughter to a King of the leſſer *Britain*. He was brought up, partly in the ſchools,

and

and partly in the camp, in which he ſerved for ſome time under his kinſman King *Arthur*. Afterwards he betook himſelf to the court of the King of *Glamorgan* where he was advanced in ſecular dignity and married a lady of quality. At length, by the perſuaſion of St. *Cadocus*, the holy Abbot of *Llancarvan*, he determined to quit the world, and to embrace a religious ſtate of life, his wife conſenting thereunto; who alſo at the ſame time conſecrated herſelf by vow to God. He went therefore to St. *Dubricius* Biſhop of *Llandaff*, who gave him the tonſure and benediction; and appointed him his reſidence, in a place near the ſea coaſt, afterwards from him called *Llan-Iltut*, and now by contraction *Llan-twit*. Here he built a church or oratory, and gave himſelf up to watching, faſting, and continual prayer: labouring in the mean time with his own hands for his poor livelihood, till after ſome time the King of that province admiring his ſanctity, gave him land for the founding a monaſtery. He alſo opened a ſchool, for training up the *Britiſh* youth as well in chriſtian virtues, as in divine and human ſciences. And ſo great was the opinion all men had both of his learning and of his eminent piety, that the moſt hopeful youths of all *Southwales* were put under his diſcipline. Inſomuch, that many great Saints came out of his ſchool; in which number our hiſtorians reckon St. *Samſon*, with his kinſman St. *Maglorius*, St. *Paul* of *Leon*, St. *Gildas Badonicus*, and even St. *David* himſelf. After our Saint had brought this monaſtery and ſchool to perfection, and recommended the care of it to his diſciple, he retired for three years into *Iſam* a loneſome cave, where he wholly attended to divine contemplation. At length, in the latter part of his life, he paſſed over into *Little-Britain*, where, illuſtrious for miracles, he repoſed in our Lord in the city of *Dole*, on the ſixth of *November*, ſome time in the ſixth century.

IN the acts of the ſynods of *Landaff*, publiſhed by Sir *Henry Spelman* in his councils, there is frequent mention of the Abbots and monaſteries of St. *Cadocus*, St. *Iltutus*, and St. *Docunus*, of St. *Cadocus* and his abbey of the vale of *Carvan* (three miles off *Cowbridge* in *Glamorganſhire*) we have treated on the twenty fourth of *January*. St. *Iltutus*'s monaſtery was in the ſame neighbourhood. As to St. *Docunus* or *Docuinus*; (who according to his acts in *Capgrave*, is alſo called St. *Cungarus*) he firſt led

an eremitical life in *Somerſetſhire*; then built an oratory, in honour of the bleſſed Trinity, at a place from him called *Cungresbury*; and there appointed twelve regular Canons to attend to the divine ſervice: After which, going into *Glamorganſhire*, he made the like foundation in that province alſo, building an oratory and monaſtery on a mountain, not far from the ſea-coaſt, which is the ſame that is ſo often ſpoken of in the ſynods above mentioned. As to other particulars of the life of this Saint we forbear to relate them, becauſe his acts, ſuch as they are publiſhed by *Capgrave*, in ſeveral points are viſibly fabulous.

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ON the ſixth of *November* the *Roman* Martyrology commemorates St. *Winocus* an Abbot, illuſtrious for ſanctity and miracles. He was a Diſciple of St. *Bertin* in the ſeventh century; and was ſent by him from his monaſtery of *Sithiu* [St. *Omers*] with his three brethren, to a place then called *Worholt*; where he founded a ſmall monaſtery; and after a ſaintly life repoſed in our Lord, *Anno* 717. The town, where his body now waits for a happy reſurrection, is from him called *Winocs-Bergen*: where *Baldwin* ſurnamed *Barbatus*, Earl of *Flanders* founded, *Anno* 1029, in his honour a famous abbey of *Benedictin* Monks. His life may be ſeen in *Surius* and *Mabillon*; but does not properly claim a place here; becauſe tho' ſome (upon the authority of the falſe *Marcellinus*) have accounted him amongſt our *Engliſh* Saints; there is much more probability that he was a native of *Little-Britain*, a ſon of *Judicail* King of that province, and a brother of St. *Judoeus*.

THERE were nevertheleſs two other Saints of the name of *Winoc*; who were both of them certainly *Britons*: the one was a Biſhop of eminent ſanctity, mentioned with great honour in the acts of St. *Patrick*; as a coadjutor of that Saint in his Apoſtolick labours in *Ireland*; and highly eſteemed by him for his virtues. The other a cotemporary of St. *Gregory* of *Tours*; of whom this holy Prelate writes [*l.* v. *Hiſtor. Franc. c.* 21.] that in his time *Winoc* a *Briton*, a man of admirable abſtinence, came out of *Britain* to *Tours*, having a deſire to go to *Jeruſalem*: and that by reaſon of his great piety he ordained him Prieſt, in order to detain him in his Dioceſe.

Novem.

Novem. 7. St. *WILLIBRORD* Biſhop, Apoſtle of the *Netherlands*.

From St. *Bede*, *L.* v. *c.* 10, 11, 12. and *Alcuin* in his life.

ST. *Willibrord* was born of pious parents, in the kingdom of the *Northumbrians*, in the year 658. His mother, in the very night ſhe conceived him, was informed, by a viſion in her ſleep, how great would be the luſtre of his ſanctity, and what a heavenly light he would one day carry to nations that ſate in darkneſs and in the ſhades of death. In his childhood, like another *Samuel*, he was preſented to the temple of God, being committed by his father to the Monks of *Rippon*, to be trained up by them in religious diſcipline and ſacred learning. Here he received the clerical tonſure, and made his monaſtick profeſſion; being as yet a boy in years, but old in ſenſe and virtue. At twenty years of age, with the leave of his Abbot, and the reſt of the Religious, he paſſed over into *Ireland*, thro' a deſire of greater improvement in true wiſdom: moved by the example, and by the great reputation of the ſanctity of ſome that were gone thither before him more particularly of St. *Egbert*, and of bleſſed *Wigbert*; " who, ſays one of my authors, for the love of their heavenly " country, had both of them relinquiſhed their native home, their earthly " country, and their kindred; and had retired into *Ireland*, where naked " as to this world, but full of God, they daily taſted in ſolitude the moſt " ſweet fruits of divine contemplation. The deſire of imitating their re- " ligious way of living, drew our bleſſed young man into *Ireland*, where " he contracted a holy familiarity with thoſe fathers: to the end, that like " the induſtrious bee, he might by the advantage of their neighbour- " hood, gather from their melliflous flowers of piety, that honey, with " which he might form in the hive of his own breaſt the ſweeteſt honey-

" combs

" combs of Chriſtian virtues. Here for twelve years our Saint (who " was deſigned by providence to be a preacher to many people) in " company of ſuch maſters who were equally eminent in religious piety, " and the knowledge of the Scriptures, was inſtructed and advanced, " till he came to be a perfect man, of the ſtature and age of the fulneſs " of Chriſt." So far *Alcuin*.

WE have ſeen already from St. *Bede* in the life of St. *Egbert*, *April* 24, how this Saint deſigned to go and preach the word of Life to the Pagan nations inhabiting the north of *Germany*, but was not permitted: and how St. *Wigbert* went indeed and preached the Goſpel for two years amongſt them, but with no ſucceſs. Hereupon the ſervant of God, by divine inſpiration, pitch'd upon twelve other apoſtolick men, to ſend as ſo many Apoſtles, to this great work: amongſt whom the moſt eminent was St. *Willibrord*. " When the man of God *Egbert*, ſays St. *Bede*, *l.* v. " *c.* 11. perceived, that neither he himſelf was permitted to preach to the " *Gentiles* — nor *Wigbert* who went into thoſe parts had met with any " ſucceſs, he ſtill attempted to ſend to this work of the word ſome holy " and induſtrious men, amongſt whom that great man *Willibrord* was " the moſt eminent, both by his prieſtly degree, and by his perſonal " merit. Theſe being twelve in number arrived ſafe; and going to viſit " *Pipin* Duke of the *French* [Maire of the palace] were joyfully re- " ceived by him. And whereas he had lately conquered the hither " *Friſeland* [under which name at that time was comprehended *Holland*, " with all the neighbouring provinces] he ſent them thither to preach; " prohibiting by the royal authority his ſubjects there, from giving them " any moleſtation in their preaching; and encouraging by his bounty " ſuch as were willing to embrace the Faith; ſo that in a ſhort time they " converted many from idolatry to the faith of Chriſt." So St. *Bede*.

BUT to proceed regularly in this great work, and with proper miſſion and authority, St. *Willibrord*, as the ſame hiſtorian informs us, *c.* 12. " At " their firſt coming into *Friſeland*, and as ſoon as the Prince gave them " leave to preach there, made haſte to *Rome*, where Pope *Sergius* at that " time preſided over the Apoſtolick See, that he might enter upon the " deſired work of preaching the Goſpel to the *Gentiles*, with his licenſe

" and

" and benediction: hoping at the ſame time to receive of him ſome relicks " of the bleſſed Apoſtles and Martyrs of Chriſt; that when after deſtroy- " ing the Idols, he ſhould eſtabliſh Churches in the nation to which he had " preached, he might have at hand relicks of Saints, to place in them; and " ſo dedicate them in the honour of thoſe ſame Saints, whoſe relicks " they were. Moreover there were many other things, neceſſary for ſo great " an undertaking, which he deſired to learn there, or to receive from thence. " In all which matters having obtained what he deſired, he returned to " preach." So St. *Bede*, who relates in the ſame place, how St. *Swibert*, one of his companions, was about this ſame time conſecrated Biſhop, and went not long after to preach to the *Boructuarians*: ſo that St. *Willibrord* ſtill remained the chief head of the miſſion of *Friſeland*. In which, when he had laboured for about ſix years; going from place to place, and ſowing every where the ſeed of Life, which brought forth great fruit in the hearts of many, he was at the deſire of all, tho' not without great reſiſtance, for ſome time, from his own humility, ſent by the ſame Duke *Pipin* to *Rome*, in order to be there ordained Archbiſhop. " After they " had preached ſome years in *Friſeland*, ſays our hiſtorian, *Pipin* with " the conſent of all the reſt, ſent that venerable man *Willibrord* to *Rome*, " *Sergius* being yet Pope, requeſting that he might be ordained Archbiſhop " for the nation of the *Friſons*: which was done as he deſired, *Anno* 696, " in the church, and on the day of the martyr St. *Cecily*; the ſame Pope " giving him at his ordination the name of *Clement*. Thus after he had " been at *Rome* no more than fourteen days, he was ſent back to his " Dioceſe; where *Pipin* gave him for his epiſcopal See, his famous " caſtle of *Wiltabourg*,——which the *French* call *Traject* [*Utrecht*.] Here " having built a church, this moſt reverend Prelate preached the Faith " far and near, and converted great numbers from their errors; inſomuch, " that he eſtabliſhed in different parts of thoſe countries many churches, " and ſome monaſteries. Not long after, he alſo conſtituted other Biſhops " in thoſe parts, out of the number of thoſe brethren, who either came " with him, or followed him thither to preach: of whom ſome are now " gone to ſleep in our Lord: but *Willibrord* himſelf, ſurnamed *Clement*, " is ſtill living, venerable for his great age (as having been now ſix and

" thirty

" thirty years Biſhop) and after manifold conflicts in the heavenly warfare, " ſighing and longing with his whole ſoul, for the rewards of the life " above." So far St. *Bede*, from whoſe words it appears, that our Saint was yet alive when that venerable hiſtorian concluded his Church-Hiſtory.

As to other particulars of the life of St. *Willibrord*, we learn from *Alcuin*, who wrote his acts in the time of *Charlemagne*, that he did not confine his preaching to thoſe provinces of the *Friſons* that were under the dominion of the *French*; but alſo carried the word of Life to the Pagan King *Radbod*, and his ſubjects. Tho' as to that Prince in particular, his words made no impreſſion on his hardened heart. He alſo proceeded from *Friſia* into *Denmark*; and was the firſt that preached Chriſt in that nation. Their King *Ongendus*, tho' a meer ſavage, ſhewed reſpect to the ſervant of God, but would not receive the Faith. So that the chief fruit of the Saint's journey thither, was the bringing back with him thirty *Daniſh* youths, whom he inſtructed and baptized, as the firſt fruits of that nation. In his way homewards, arriving at the *Iſle of Foſteland*, which the Pagan *Friſons* had conſecrated to one of their Deities, he run the risk of being put to death by them for violating their ſuperſtitions; and one of his Diſciples on this occaſion met with the crown of martyrdom, being ſlain by order of King *Radbod*.

THE ſame author alſo aſſures us, that this Saint was endowed with the ſpirity of Propheſy; as appeared when he baptized *Pipin* the father of *Charlemagne*, foretelling, that the child ſhould be one day raiſed in dignity above all the Dukes his anceſtors; which came to paſs when he was afterwards made King. He was alſo illuſtrious for miracles, of which this writer gives divers inſtances: as when being ſtruck on the head with a ſword, he was not hurt; but he that ſtruck him was preſently poſſeſſed by the Devil, and died within three days: when, by his prayers, he obtained a ſpring of clear water out of the ſand, for the refreſhment of his companions in a violent thirſt: when he put a ſtop to the Plague in one of his monaſteries, by only ſaying Maſs for thoſe that were infected, and bleſſing ſome water, for them to drink or to be ſprinkled with: when by his bleſſing the barrel of his monaſtery which was almoſt empty, became ſuddenly full of wine, *&c.* As to the reſt, this hiſtorian gives him the following character.

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" This holy man, ſays he, excelled in all worthineſs; he was of a proper " ſtature, venerable in his countenance, comely in his perſon, joyful in his " heart, chearful in his ſpeech, wiſe in his counſel, orderly in his whole " comportment, and ſtrenuous in every work that was for the glory of " God. How great his patience was, appeared by the whole tenour of his " life: his induſtry in propagating the Goſpel, and the grace with which " God aſſiſted his preaching, was proved by the teſtimony of the people " by him converted. His interior life, in watching and prayer, in faſting " and ſinging Pſalms, ſufficiently was underſtood by his known ſanctity " and wonderful miracles. In fine his charity, for God and his neigh- " bours, was evidenced by his unwearied labours, which he daily under- " went for the name of Chriſt." So he.

AT length having laboured for about fifty years in the vineyard of his Lord, and converted to him the greateſt part of the nation of the *Friſons*, he ordained for himſelf a Coadjutor; and retired, to prepare for eternity, to the monaſtery of *Epternac* [in the province of *Luxembourg*;] which he had founded, with the aſſiſtance of the holy Abbeſs *Irmina*, daughter of King *Dagobert*. Here on the ſeventh of *November*, *Anno* 739, being eighty one years of age, he exchanged his mortal life for a happy immortality. His ſoul was ſeen at the time of its departure by a holy religious man, one of his Diſciples (who was, at a great diſtance from *Epternac*, watching in prayer) carried up to heaven in great glory, attended by troops of Angels, and a heavenly melody. His body was buried in the ſame monaſtery, where it was illuſtrated with many miracles. His name occurs on this day in the *Roman* Martyrology.

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WILGIS the father of St. *Willibrord* is alſo by divers authors numbered amongſt the Saints: and his life is written by *Alcuin* together with the acts of his ſon. He led with all his family a moſt religious life even whilſt he remained in a ſecular habit. He afterwards left the world, and became a Monk: and at length being ſtill deſirous of greater perfection, he undertook an eremetical life in a promontory lying between the ocean

and the river *Humber*. Here he continued a long time, in a ſmall oratory, dedicated to St. *Andrew* the Apoſtle; ſerving God in faſting, watching and prayer, night and day. Inſomuch, that the reputation of his ſanctity (which was alſo atteſted by miracles) brought many to viſit him; whom he entertained with moſt edifying diſcourſes, and powerful exhortations to the fear and love of God. The King of the province gave him, at length, ſome poſſeſſions in the neighbourhood of his cell; with which he built a church, and founded a monaſtery: gathering together a ſmall congregation of Monks, with whom he lived and died in great ſanctity. His feaſt is celebrated on the thirty firſt of *January*, in the abbey of *Epternac*: and has been celebrated there, for at leaſt theſe ſeven hundred years; as appears by a ſermon of the Abbot *Theofrid*, preached on his feſtival near ſeven hundred years ago.

Novem. 8. St. *WILLEHAD*, Biſhop.

From his acts, by his ſucceſſor *Anſgarius*, *Adam* of *Bremen*, &c.

ST. *Willehad* was an *Engliſh* Prieſt, who being inflamed with the zeal of ſouls, and the deſire of ſhedding his blood for Chriſt, went over to preach the Faith to the *Friſons* and *Saxons*; ſoon after the martyrdom of St. *Boniface* the Apoſtle of *Germany*: or (as ſome affirm) was himſelf a Diſciple of that Saint, and his companion in preaching to thoſe people. He began his miſſionary labours at *Dockum* in *Friſeland*, the very place where that holy martyr received his crown. God bleſſed his labours here with great converſions; ſo that the chief men of the country thereabouts committed their children to his inſtruction; and a multitude of the common people was baptized. From hence, paſſing over the river *Lavinca*, he came to the territory of *Hucmarke*; where he endeavoured in like manner to reclaim the inhabitants from the worſhip of their Idols to the ſervice of the true and living God: but had not here the ſame ſucceſs; for theſe blind idolaters,

idolaters, inſtead of embracing the faith he preached, were determined to murder him as an enemy of their Gods: but their deſign was diverted by ſome of the more moderate ſort, who, according to the ancient *German* cuſtom, propoſed that his cauſe ſhould be tried and decided by lot, and the lot of death not falling upon him, he was ſent away.

THE next territory to which he carried the word of Life was that of *Drentia*: where he converted and baptized many: till the zeal of the new Chriſtians put them on attempting to demoliſh the temples of the Idols, which drew upon them the rage of the Barbarians; who abuſed St. *Willehad*, on this occaſion, in a moſt cruel manner; and would have killed him, had he not been preſerved by a miracle: for the ſtroke of the ſword which was deſigned to have cut off his head, only divided the ſtring by which his box of *Relicks* hung about his neck, and did not hurt him in the leaſt. This wonder fill'd the Pagans with aſtoniſhment, and obliged them to let him go, with his Diſciples, without further moleſtation: tho' he on his part deſired nothing more than to die a martyr for Chriſt. His next expedition was into the country, then called *Wigmodia* (where now ſtands the city of *Bremen*) in which he preached the Goſpel with great fruit, and built churches to the name of Chriſt. The reputation of his ſanctity and labours coming to the ears of *Charlemagne*; this Prince encouraged him much in his glorious undertaking; upon which he paſſed farther on to the more northern and maritime parts of *Saxony*, and was the very firſt that carried the light of the Goſpel into thoſe regions that lie beyond the river *Elbe*; where he is ſaid to have preached Chriſt for ſeven years, till the great rebellion of the *Saxons*, *Anno* 783.

WITIKIND Duke of *Saxony* about this time taking arms againſt *Charlemagne*, raiſed alſo a great perſecution againſt the Chriſtians of *Saxony* and *Friſeland*, in which divers of the Diſciples of St. *Willehad*, in ſeveral places, were crowned with martyrdom. The Saint himſelf, was drove on this occaſion from place to place, till at length he was obliged to quit thoſe countries. At which time he made a journey to *Rome*, and was kindly received by Pope *Adrian* the firſt, then returning into *France*, he retired for a while to the monaſtery of St. *Willebrord* at *Epternac*, there giving himſelf up to divine contemplation; till at the command of

Charlemagne, he reſumed his apoſtolick labours amongſt the *Friſons* and *Saxons*. Here, with the bleſſing of the Almighty, he brought back the people into the way of truth; reſtored again the churches that had been deſtroyed; and ſo ſtrenuouſly advanced the cauſe of God, that *Witikind* himſelf embracing the faith (*Anno* 785) all the *Saxons* and *Friſons* ſubmitted their necks to the ſweet yoke of Chriſt.

AND now at the inſtance of the ſame *Charlemagne*, with the conſent of the See Apoſtolick, St. *Willehad* was made choice of to be the firſt Biſhop of the *Saxons*. The place appointed for his Biſhop's See was *Bremen*, in the country of *Wigmodia*, where he built a noble church in honour of St. *Peter* the Apoſtle. To this See he was conſecrated by St. *Lullus*, Archbiſhop of *Mentz*, *July* 13, *Anno* 788, and for the ſhort time that remained of his mortal life (which was not fully two years and four months) he there moſt perfectly diſcharged every part of the duty of an Apoſtolick Paſtor. He frequently viſited all parts of his Dioceſe; and laboured to eſtabliſh this infant church in all chriſtian piety; not only by his preaching, but alſo by his admirable examples. He ſeldom let a day paſs in which he did not offer up the ſacrifice of the Maſs, with great devotion of heart and many tears, he was very mortified in point of diet, living moſtly upon vegetables, and drinking nothing but water: in fine, faſting, watching, prayer and good-works were his conſtant exerciſes to his dying day. He was actually making the viſitation of his Dioceſe, when coming to a place called *Bleckenſee* (now *Plexem*) he was taken with his laſt illneſs, which was a violent fever, that quickly put an end to his mortal pilgrimage, one of his Diſciples on this occaſion, could not forbear ſaying to him with ſighs and tears, "Holy Father, pray leave not "ſo ſoon your young flock, which is as yet ſo tender; leſt when you are "gone, it be ravaged by wolves." To whom the Saint replied, "O my "ſon, do not deſire to keep me any longer from the ſight of my Lord. "To him I recommend the care of theſe ſheep which he committed "to me. He is able to defend them, whoſe mercy fills the whole earth." In theſe pious ſentiments he happily repoſed in our Lord, on the eighth of *November*, in the year 790, after having laboured for thirty five years in the vineyard. His Body was carried to *Bremen*, and there interred in the

the Cathedral: where his feſtival was wont to be kept with great ſolemnity, as of the Apoſtle of that country. He has a place on this day in the *Roman* Martyrology.

Novem. 8. St. *KEBIUS*, Biſhop.

ST. *Kebius*, or *Chebeus*, was renowned for ſanctity amongſt the ancient *Britons*, tho' at preſent we have but a very ſlender knowledge of the particulars of his acts. He is ſaid, by *John of Tinmouth*, to have been a native of *Cornwall*, and ſon of *Solomon* a nobleman of that country: and that after a liberal education at home, he went abroad into *Gaul*; where he was for a long time a Diſciple of the great St. *Hilary*. From thence returning into *Britain*, with the epiſcopal character, he preached the Faith of Chriſt to the *Venedotians*, or inhabitants of *North-wales*; and converted the *Iſland of Mona* or *Angleſey*, where he had his epiſcopal See in a place from him called *Caer-Guby* to this day: where in *Leland*'s time there ſtill remained a college of Canons, which he ſuppoſes to have been formerly the monaſtery of this Saint. He departed to our Lord on the eighth of *November*, towards the beginning of the fifth century.

Novem. 9. St. *BENIGNUS*, Biſhop.

From the acts of St. *Patrick*, quoted by *Uſher* in his antiquities, *p.* 441, 442, 455. and *William of Malmesbury*, *L. de Antiq. Glaſton.*

ST. *Benignus*, whom the *Iriſh* call *Benèn* or *Binèn*, was the ſon of *Seſcnen*, a man of note, who entertained St. *Patrick* in his houſe at the time of his going to celebrate his firſt *Eaſter* in the neighbourhood of *Taragh*

Taragh or *Themoria*, the chief ſeats of the monarchs of *Ireland*. This man received the word of eternal life, which St. *Patrick* preached to him, and was baptized with his whole family. *Benèn* or *Benignus* was at that time very young, yet of excellent diſpoſitions to virtue; which made him conceive ſuch an affection to the man of God, as to deſire to be ever in his company, often embracing his feet, and weeping if he was taken away from him: inſomuch, that the Saint, with the conſent of his parents, took him with him for his Diſciple and inſeparable companion; and foretold by prophetick light he ſhould be one day his ſucceſſor. All the writers of the acts of St. *Patrick* ſpeak of St. *Benignus* with great honour as of a man illuſtrious for ſanctity and miracles; and every way worthy of ſuch a maſter. Of whom alſo they relate, that upon occaſion of the famous conflict of St. *Patrick* with the magicians of King *Leogarius*, this young Diſciple of the Saint was expoſed, by agreement, to the fiery trial, being ſhut up in a houſe with one of the magicians; which houſe was ſet on fire, and the magician burnt, but *Benignus* was not hurt. After St. *Patrick*'s departure from *Armagh*, *Anno* 455. St. *Benignus* ſucceeded in his place; and worthily adminiſtered that principal See of all *Ireland* for the ſpace of ten years: After which ſome *Iriſh* writers ſuppoſe him to have departed this life (having firſt appointed St. *Jarlaiſh* the ſon of *Threna*, his ſucceſſor in the See of *Armagh*) and to have been buried in his own church. But divers *Engliſh* writers of the lives of Saints bring him over from *Ireland* to end his days in *Britain*; upon the ſuppoſition that he is the ſame St. *Benignus*, whoſe relicks were formerly honoured at *Glaſtenbury*; whoſe life was written by *William of Malmesbury*; and whoſe acts are extant in *John of Tinmouth* and *Capgrave*.

OF him thus writes *William of Malmesbury* [quoted by *Uſher p.* 455.] "In the year 460. St. *Benignus* came to *Glaſtenbury*. He was a Diſciple "of St. *Patrick* in *Ireland*, and his third ſucceſſor in his Biſhoprick, as "their acts teſtify. This man therefore, admoniſhed by an Angel, leaving "his native country and his epiſcopal dignity, and undertaking a voluntary "pilgrimage, conducted by God, arrived at *Glaſtenbury*, where he found "St. *Patrick*. Now how great a favourite he was of Heaven, his many "miracles abundantly ſhewed remarkable in this kind; are the teſtimonies

" ſtill

" ſtill remaining at *Feringmere* [or *Ferremere*, where he lived an Anchoret]
" *viz.* a large ſtream of water granted to his prayers, and a green flouriſhing
" tree grown up from his dry ſtaff. This holy man, after very great
" conflicts, happily repoſed in our Lord in the aforeſaid iſland; where
" his body remained till the days of King *William Rufus*, and then was
" tranſlated to *Glaſtenbury*." So far this hiſtorian; who alſo publiſhed a more ample account of the miracles of St. *Benignus* in another work. For after the tranſlation of this Saint's relicks to *Glaſtenbury*, by Abbot *Turſtin*, *Anno* 1091. miraculous cures of divers infirmities were ſo frequently wrought at his tomb, that ſcarce any one perſon diſabled or ſick, applied to him without obtaining the health he deſired; as may be ſeen in his acts in *Capgrave*.

Novem. 10. St. *JUSTUS*, Archbiſhop.

From St. *Bede*, *L.* i. *c.* 39. *L.* ii. *c.* 3, 5, 6, 7, 8, and 18.

ST. *Juſtus* was a *Roman* by birth; a Diſciple of St. *Gregory the Great*; and one of the chiefeſt of thoſe, who were ſent by that holy Pope to the aſſiſtance of St. *Auguſtin*, our Apoſtle, *Anno* 601. His virtues and apoſtolick labours in our *Engliſh* vineyard ſo far recommended him to the Saint, whom he was ſent to aſſiſt, that not long after, *viz. Anno* 604, he was conſecrated by him firſt Biſhop of *Rocheſter*, which See he governed for ſome years in peace; labouring with his fellow Biſhops, *Lawrence of Canterbury*, and *Mellitus of London*, as well to propagate the kingdom of Chriſt among the *Engliſh*, as alſo to bring over the *Britons*, and *Scots* to a uniformity with the church in obſervance of *Eaſter*; till upon the death of the moſt chriſtian Kings *Ethelbert* and *Sebert*, and the Apoſtaſy of a great part of their people, he with St. *Mellitus* withdrew, and ſailed over into *France*. He returned again upon the converſion of King *Eadbald*, the ſon of *Ethelbert*; and adminiſtered his church of *Rocheſter* as before, labouring

labouring with great ſolicitude in ſettling this infant church in all true chriſtian piety, till upon the death of St. *Lawrence*, and of his ſucceſſor St. *Mellitus*, he was tranſlated to the Archiepiſcopal See of *Canterbury*, *Anno* 624. He received the Pall that ſame year from Pope *Boniface*, with an epiſtle, recorded by St. *Bede*, *l.* ii. *c.* 8, in which his holineſs gives an ample teſtimony to the labours of our Saint, and to the fruits that had already grown up from his labours; with an exhortation to perſeverance therein. After this promotion, St. *Juſtus* ordained a holy man called *Romanus* his ſucceſſor in the See of *Rocheſter*; and in the following year imparted alſo the epiſcopal character to St. *Paulinus*; who not long after converted King *Edwin* to the faith of Chriſt; and was the firſt Archbiſhop of *York*, and Apoſtle of the *Northumbrians*. After this converſion [ſome ſay the ſame year 627] our Saint, as St. *Bede* expreſſes it, *was taken up to the heavenly Kingdoms*; there to receive the rewards of his labours. He died on the tenth of *November*; and was buried with his predeceſſors in the monaſtery of St. *Peter* and St. *Paul* [commonly called St. *Auguſtin*'s] where when his body was afterwards tranſlated, with the relicks of the other primitive Archbiſhops, a wonderful fragrancy of heavenly ſweetneſs filled the whole place. His name is recorded on this day in the *Roman* Martyrology.

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ON the tenth of *November*, is alſo commemorated St. *John* Biſhop of *Mecklenbourg*; an *Iriſhman* by birth, who preached the Faith in the north of *Germany*, in the eleventh century, and there ſuffered a cruel martyrdom from the Infidels about the year 1066.

MOREOVER on the ſame day was honoured formerly in *Ireland*, St. *Ædus* or *Ædeus*, the ſon of *Breccus*; who has a place amongſt the moſt celebrated Saints of the ſecond claſs in the ancient *Iriſh* catalogue. *Uſher p.* 498. informs us, from his life, that in his youth he was a Diſciple of St. *Ilund* or *Illand* a holy Biſhop; in whoſe monaſtery he remained a long time, improving himſelf in all good learning, and in the knowledge of the holy Scriptures. Afterwards he founded in the territory of *Muſcray-tire* in *Munſter*, a monaſtery called *Enach-midbrenin*. At length he was ordained

Biſhop

Biſhop in *Meath*, his native country, where alſo he happily repoſed in our Lord, on this day, *Anno* 589.

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ON the eleventh of *November* is honoured in a monaſtery of Canon Regulars at *Maloigne*, near *Namur* in the *Low-countries*, St. *Bertuin* Biſhop and Confeſſor, who, coming out of *Britain* or *Ireland* in the ſeventh century, built an oratory there upon the river *Sambre*, in honour of the bleſſed Virgin *Mary*; where he conſtantly employed himſelf to his dying day, either with God in prayer and contemplation, or with his neighbours in preaching and inſtructing them in God's ſaving truths.

ON the ſame day alſo St. *Sinellus*, an *Iriſh* Abbot, illuſtrious for ſanctity, went to our Lord. He was ſon of *Maenac* or *Maynacur*; and brought up under St. *Finian* in his famous ſchool of *Cluainiraird*. He founded a monaſtery called *Cluayn-Inys*, in an iſland of the lake of *Erne* or *Fermanagh*; where, amongſt other Diſciples eminent for their abſtinence, their purity, and their love of God, he trained up St. *Fintan* alias *Munnu*; whoſe name in ſucceeding times was ſo famous amongſt all the churches of the *Scots* and *Iriſh*. St. *Columbanus* alſo, when very young, as we learn from *Jonas* in his life, put himſelf under the diſcipline of St. *Sinellus*; to learn of him chriſtian piety, and the intelligence of the Scriptures. He flouriſhed in the ſixth century.

Novem. 12. St. *LEBWIN*, Prieſt.

From his acts in *Surius*, by an ancient author.

ST. *Lebwin* or *Lieſwin*, by birth an *Engliſh Saxon*, was much addicted from his very childhood to chriſtian piety. When he was grown up he was ſtill more remarkable for all virtues; "being, ſays my author, a "man of great abſtinence, ſparing to himſelf, liberal to the poor, ſerene "in his countenance, chaſt in his body, ever intent on ſacred lectures,

" watching and prayer, agreeable in diſcourſe, ſober in behaviour, and " endowed with all goodneſs." Theſe excellent qualities recommended him in ſuch manner to all, that he was judged worthy to be received amongſt the Clergy, and by degrees was advanced to the prieſtly dignity; which he honoured by a life ſuitable to that ſacred calling. And now, like another *Abraham*, he was commanded to leave his native country, his kindred, and his friends, in order to advance the limits of the kingdom of Chriſt. For he was thrice expreſly admoniſhed by the Almighty, to paſs over into the lower *Germany*; there to preach the Goſpel of his Son. He obeyed this heavenly call, and croſſing the Seas went to *Utrecht*, not long after the martyrdom of St. *Boniface*, to the holy Prieſt *Gregory*, who from a child had been a Diſciple of that Saint, and was at that time Vicar-General, afterwards Biſhop of *Utrecht*. To him he declared the occaſion of his coming over, deſiring to be directed by him to the place which God had preordained for him. This man of God received him with great joy, and ſent him to the country, now called *Overyſſel*, there to preach the word of Life to the Infidels; giving him for companion of his labours *Marchelm* or *Marcellin*, a venerable ſervant of God, who was alſo of the *Engliſh* nation, and had from his childhood been a Diſciple of St. *Willibrord*.

ST. *Lebwin* with his holy companion preached the faith of Chriſt with ſo great zeal and induſtry, and his preaching was followed with ſuch fruit in the converſion of ſouls, that he has been looked upon by all ſucceeding ages, as the Apoſtle of that province. 'Tis true he met with great perſecutions from the unbelievers, as the Apoſtles alſo had done; and was more than once ſought for to be put to death; but the Almighty ſtill protected him. In the mean time nothing could daunt his courage in the cauſe of his God, as he plainly demonſtrated when armed with the Croſs in one hand, and the Goſpel in the other, he went to the great aſſembly of the *Saxons* (which they held every year at *Marklo* near the river *Weſer* in honour of their Idols) and there finding them buſy in offering their abominable ſacrifices, he boldly declared againſt their falſe Deities; and earneſtly preached Jeſus Chriſt to them. At which time alſo, he prophetically denounced to them, that if they would not repent of their idolatries, and embrace the faith and worſhip of the one true and living God, the Lord

would

would quickly bring upon them a moſt potent King, whom they ſhould be obliged to ſerve; which was ſoon after verified, when they were ſubdued by *Charlemagne*. The Pagans inſtead of quietly hearkning to him on this occaſion, called him *Seducer* and *Impoſtor*; and reſolved to deſtroy him, as an enemy of their Gods. And as in theſe religious aſſemblies they were allowed to bear no arms, they run to the hedges to pull out ſtakes, wherewith they might diſpatch him. But he, divinely protected, paſſed thro' the midſt of them unhurt. Which wonder ſurprized them ſo much, that they determined from that time forward, to give him no further moleſtation.

ST. *Lebwin* bleſſed our Lord for his viſible protection on this occaſion; tho' he was not without ſome concern, to ſee himſelf deprived of the crown of martyrdom, which he much deſired. But if he was not allowed to go to his Lord, by that more compendious way of a ſhorter conflict, we may ſay with truth, he endured a much longer and more painful martyrdom: partly by his own voluntary auſterities, by which he continually crucified the fleſh, and partly by his daily labours in preaching the Goſpel, in hunger and thirſt, in watchings and faſtings, and a long train of other ſufferings. He carried on this great work to his dying day, inſtructing the people, to whom he preached, in faith and good-works, and enkindling in their hearts the flames of divine love: the more effectually, becauſe he preached nothing to them, but what he himſelf practiſed. He went at length to our Lord, to receive the reward of his labours, on the twelfth of *November*, in the latter part of the eighth century. His body repoſes in a church built in his honour at *Daventer*, the capital of *Overyſſel*; whither *Bertulf* Biſhop of *Utrecht* tranſlated a part of his chapter; and which is now the cathedral of *Daventer*.

Novem. 12. St. *LIVINUS*, Biſhop and Martyr.

THIS Saint, whoſe name occurs on this day in the *Roman* Martyrology, and whoſe memory is in very great veneration at *Ghent* in *Flanders*, has been by ſome writers confounded with St. *Lebwin*, by reaſon of the affinity of the names: but all other circumſtances of their lives prove them to be different perſons; and there was more than a century at leaſt between the times of their death. St. *Livinus*, according to the leſſons of his office in the church of *Ghent*, was a *Scot* or *Iriſhman* by birth; and, as they ſay, for ſome time Diſciple of St. *Auguſtin* our Apoſtle. Being made Biſhop in his own country, he travelled abroad, Apoſtle like, to carry the Goſpel of Chriſt amongſt Infidels. He arrived at *Ghent* in *Flanders*, *Anno* 633, three years after the death of St. *Bavo*; over whoſe monument (at that time illuſtrious for great miracles) he ſaid Maſs for thirty days: from thence going to preach to the unbelievers of the neighbouring countries, he converted a great number of them by his doctrine and miracles. And not long after was martyred by thoſe that remained obſtinate in their infidelity, at a place called *Aſche* or *Eſche* in *Brabant*, and was buried at *Hauthem* in the territory of *Aloſt*.

Novem. 14. St. *LAWRENCE*, Archbiſhop of *Dublin*.

From his life, by a cotemporary, publiſhed by *Surius*.

ST. *Lawrence of Dublin* was of royal blood, being the youngeſt ſon of *Maurice O Tuathail*, an *Iriſh* Prince. As ſoon as he was born, he was ſent by his father to *Donald*, Lord of *Kildare*, who was to be his Godfather; with

with inſtructions that he ſhould be baptized by the name of *Conconor*. But they that carried him met one in their way who in thoſe days was eſteemed a Prophet, who told them, the child by the will of Heaven was to be called *Lawrence*, and ſhould one day have the care of many ſouls; and be both illuſtrious on earth, and glorious in heaven. In conſequence of this, he was accordingly named *Lawrence* by the Biſhop that baptized him. At ten years of age, he was by his father delivered as a hoſtage to *Diermitius* King of *Meath*. This inhuman Prince uſed him very ill, and ſent him bound hands and feet, to a place ſeated amongſt barren rocks, where he ſuffered much from hunger and cold; and was reduced to extremity by ſickneſs and want: till at length his father obliged the tyrant to put his ſon in the hands of the Biſhop of * *Glendeloch*; where he recovered his health and ſtrength, and was inſtructed in the chriſtian doctrine. *Maurice* deſiring to conſecrate one of his four ſons to God in the eccleſiaſtical ſtate, propoſed to the Biſhop to draw lots, to learn thereby the choice of heaven. Which *Lawrence* hearing begged he might be the perſon; being willing, as he ſaid, to take God for his inheritance, and to give up all the reſt to ſuch as loved this world and its cheating vanities. Upon this his father took him by the hand and made, as it were, a preſent of him to God, and to St. *Coemgen* the patron of that Church and Dioceſe; wholly committing him to the care of the Biſhop, to be trained up by him in virtue and learning, and qualified for the miniſtry. The good Prelate, on his part, failed not, to the end of his life, to teach his pupil both by word and example, the ways of truth and life: whilſt God, who had made choice of him, more perfectly inſtructed him in the interiour ſchool of the Holy Ghoſt, and wonderfully enriched his ſoul with all chriſtian virtues.

AFTER the death of this holy Prelate, who was both Biſhop of the Dioceſe, and Abbot of the monaſtery of *Glendeloch*; *Lawrence*, who was then no more than twenty five years old, was choſen to ſucceed him in the adminiſtration of the abbey, which was one of the moſt conſiderable of the iſland: he diſcharged this office with ſuch humility, prudence and charity (eſpecially during a famine, which ravaged that country for the four

* A town in the county of *Wicklow*, formerly a Biſhop's See, now united to the Archbiſhoprick of *Dublin*.

firſt

firſt years of his ſuperiority) as to acquire the honourable title of *common father of the people*. And though there were not wanting ſome falſe brethren, who thro' envy ſought to blacken his character by their detractions and malicious inſinuations, his prudence and charity overcame their malice; and he ſought no other but that truly chriſtian revenge, of returning good for evil. The country was at this time grievouſly infeſted with bands of robbers, who exerciſed great violences upon the ſubjects of the holy Abbot; carrying off the proviſions deſigned for the ſupport of the poor, pillaging and ſtripping the eccleſiaſticks, murdering the ſeculars, and not ſparing even the moſt ſacred things. The Saint had great numbers of ſervants and others depending on his monaſtery, whom he might have armed, and ſent to fight againſt theſe villains: but he choſe rather to oppoſe to their violences his uſual arms of prayer, than the arm of the fleſh. This he particularly practiſed on two remarkable occaſions; on which the Almighty viſibly took his cauſe in hand; for within a few days all the chiefs of theſe robbers were overtaken by juſtice; and the publick peace and tranquillity was reſtored.

AND now the See of *Glendeloch* again fell vacant, by the death of him that had been choſen Biſhop, at the time St. *Lawrence* was made Abbot. All therefore caſt their eyes upon the Saint, as the fitteſt perſon to fill up this vacancy. He reſiſted their earneſt deſires, pleading his want of age, for he was as yet ſcarce thirty years old. This excuſe, how plauſible ſoever, would not have ſerved his turn, had not Providence deſigned him for a greater See, where he might be ſerviceable to a far more numerous people. For *Gregory* Archbiſhop of *Dublin* dying about this ſame time, God inſpired thoſe who were to chuſe a ſucceſſor, to ſet aſide ſome others that were ſo blinded by ambition and preſumption, as to make great intereſt for that dignity, and to give their votes unanimouſly to the humble *Lawrence*, who leaſt of all expected it, and leſs deſired it. However, after a mature conſideration, he acquieſced to the will of God; and was conſecrated by the holy Archbiſhop *Gelaſius*, who had ſucceeded St. *Malachi* in the See of *Armagh*. After his conſecration, his firſt care was to furniſh his church with worthy miniſters: and in order to this, he brought the Canons of his cathedral to embrace a more reformed kind of life, and to become Canon

Regulars.

Regulars. He ordained that in their choir, they ſhould always aſſiſt at the divine office, ſtanding round the altar, and ſinging with modeſty the praiſes of God; and he took great care the divine ſervice ſhould be ever celebrated with due honour and reverence. He alſo himſelf took the habit of the Canon Regulars, (which he wore under his pontifical attire) and conformed himſelf to their rule and manner of living. He commonly eat with them in their refectory, obſerved ſilence, as they did, at the times and places appointed; and ſeldom failed of aſſiſting at their midnight office. After which he uſually remained in the church a long time in great fervour of prayer before the Crucifix; and then towards break of day he went to the burying place, and there recited ſome prayers for the dead. After he had embraced this way of living, he never eat fleſh; and on *Fridays* faſted on bread and water; oftentimes taking no ſuſtenance at all on thoſe days, and only nouriſhing his Soul with his devotion to his crucified God. Beſides his watching and faſting, he always chaſtiſed his body, by wearing a rough hairſhirt next to his skin; and uſed frequent diſciplines.

As his promotion was no prejudice to his humility, which was ever his favourite virtue; ſo it opened to him a large field in which to exerciſe his charity. He was at once the Father, Paſtor and Phyſician of his flock; providing for all their neceſſities both as to ſoul and body. He every day entertained at his table thirty poor men, ſometimes forty or more, beſides many others, whom he maintained in private houſes. In a great famine, which laſted for three years, he daily diſtributed alms to five hundred poor people, furniſhed meat, cloaths, and all neceſſaries to three hundred more, and provided for above two hundred children, who had been expoſed by their mothers, in that time of diſtreſs. But if he was thus charitable in relieving the corporal neceſſities of his people; he was no leſs, yea rather, he was much more careful in providing for their ſpiritual neceſſities: he preached to them continually the word of life; and neglected no means in his power to reclaim ſinners from their evil ways; to bring them over to a true ſenſe of God and Religion, and to a ſerious change of life. It is true he often retired from them to a ſolitary cave, not far from *Glendeloch*, ſeated between a high rock and a deep

deep lake (where St. *Coemgen* is believed to have ſometimes reſided) and here, all alone, he ſpent a conſiderable time in faſting, prayer and divine contemplation: but then from theſe retreats he returned to his people as *Moſes* from the mountain, full of divine light, and a certain heavenly fire, which gave a new life and vigour to his ſermons.

YET he did not find that correſpondence to the divine grace from the generality of the *Dublinians*, which might have been expected from his prayers, and his labours amongſt them: for they remained for the moſt part hardened in their ſinful habits. Upon which, he frequently and ſeriouſly denounced to them, that a dreadful judgment from God was hanging over their heads, which would quickly fall on them for their ſins. It happened as he had foretold; for not long after King *Diermitius*, having called over to his aſſiſtance *Richard Strongbow*, Earl of *Pembroke*, took *Dublin* ſword in hand, maſſacred the citizens, and plundered, and ſet the city on fire, The Saint, on this occaſion did all he could to protect and defend his people, though he thereby expoſed his perſon to a thouſand outrages and dangers; he took care of the burial of the ſlain, and aſſiſted to the utmoſt of his power ſuch as ſurvived this maſſacre; ſhewing a more particular compaſſion to thoſe whom he had ſeen fallen in a moment, tho' by a juſt judgment of God, from the hight of proſperity to the depth of miſery.

SOME time after this revolution the affairs of his church obliged St. *Lawrence* to paſs over into *England*, to King *Henry* the ſecond, whom he found at *Canterbury*. The Monks of that church received him with great honour, and deſired him to celebrate a ſolemn Maſs in their cathedral: which he undertook, after having paſſed the foregoing night in prayer before the tomb of St. *Thomas*. As he was going towards the altar, in his pontifical habit, a madman (for he could be no better) who had heard much talk of his wonderful holineſs, imagined it would be a merit to kill him, ſo to make a martyr of him, and another *Thomas* (at that time illuſtrious for innumerable miracles.) With this extravagant notion, he made his way thro' the crowd, and with a club which he had in his hands diſcharged a violent blow on the head of the Saint, which laid him flat on the floor for dead: ſo that the Monks and all preſent ſuppoſing the blow to be mortal,

mortal, broke out into loud cries and tears. But the Saint after a little time came to himſelf, and calling for ſome water, recited over it the Lord's prayer, and made the ſign of the Croſs; and then deſired the aſſiſtants to waſh the wound with it: which was no ſooner done, but the blood was ſtopped, and he was perfectly healed, ſo as to be able immediately to celebrate Maſs. Of this miracle the author who wrote his life was eye witneſs; and the fracture ſtill to be ſeen in his skull is a ſtanding monument of it. The King would have condemned to death the man that gave the blow: but the Saint by his moſt earneſt entreaties obtained with much ado that he ſhould ſuffer nothing on his account.

ST. *Lawrence* made alſo a journey to *Rome*, upon ſome important affairs of his Dioceſe; where his prudence and ſanctity ſo far recommended him to Pope *Alexander* the third, that he not only granted him all he deſired, but likewiſe ſent him back, honoured with the dignity of Legate Apoſtolick thro' all *Ireland*. Of this office he acquitted himſelf with great fidelity and zeal; he reformed abuſes, condemned ſuperſtitions, made excellent regulations, and took care to ſee them duly obſerved; and was particularly zealous for maintaining the liberty and privileges of the Church. As he was himſelf a great lover of purity, ſo there was nothing he had in greater horrour than to ſee any of the eccleſiaſtical order defiled with impurity: and to ſuch as he found in this caſe he ſhewed no favour, but obliged them to go as far as *Rome* for abſolution. In the mean time God was pleaſed to authorize his ſervant's proceedings by many great miracles: for he caſt out devils, appeaſed ſtorms at Sea, cleanſed the leprous, healed the ſick, cured the lame, and even raiſed the dead to life; and amongſt others one who had been three days deceaſed. He excommunicated on a time a band of robbers who had murdered one in his company, and had committed divers outrages. Theſe unhappy men (four and twenty in number) inſtead of repenting of their crimes, proceeded to a mock excommunication of the holy Prelate: but this mockery coſt them dear: for the next day one of them periſhed with cold, tho' the ſeaſon was no way ſevere, the third day their captain was likewiſe ſnatched away by death, and not one of them all outlived the year.

THE Saint approaching now to the end of his mortal pilgrimage, paſſed over into *England*, to treat with King *Henry* II, of affairs relating to the general peace and welfare of his nation. This Prince ſoon after went into *Normandy*; and St. *Lawrence*, after three weeks ſtay in the monaſtery of *Abbington*, reſolved to follow him thither. On his journey he was overtaken by a fever, which encreaſing daily upon him obliged him to ſtop at *Eu*, in the confines of *Normandy*; where there was a church of the bleſſed Virgin, ſerved by Canon Regulars of St. *Victor*. When he entered here, he made uſe of that verſe of the hundred and thirty firſt Pſalm, *This is my reſting place for ever: in this place will I dwell, becauſe I have choſen it*. Here having made his confeſſion to the Abbot, he prepared himſelf for his laſt paſſage by the ſacred Viaticum, and the Extreme Unction. Some, on this occaſion, put him in mind it would be proper to make his will: he anſwered with a ſmile, his will was made already, for he had nothing left to diſpoſe of. At length, on *Friday* the fourteenth of *November*, *Anno* 1181, being full of days, and of good-works, he paſſed out of this vale of tears to everlaſting joys. So great a light was ſeen at that time over the monaſtery, that the ſpectators thought it was all on fire. He was buried in the middle of the church, where his body being taken up five years after exhaled a moſt ſweet odour, and was found as freſh and untainted as when it was firſt interred. Many great miracles were wrought by his interceſſion: which being legally proved, he was canonized for a Saint by Pope *Honorius* the third, *Anno* 1226.

Novem. 14. St. *DUBRICIUS*, Archbiſhop.

THE name of this holy Prelate has been always illuſtrious amongſt the ancient *Britons*: who nevertheleſs have taken little or no care to tranſmit the particulars of his life and actions to poſterity: and what is found of him in *Bennet of Gloceſter* [*Anglia Sacra*, *T.* ii. *p.* 614, &c. and in *Capgrave*, from *John of Tinmouth*, is ſo mixed with fables, that it

is

is hard to know what to rely on. The moſt probable account of him is, that he was a native of *South-wales* in the fifth century; who being favoured by divine grace, and a happy education, made ſuch progreſs both in virtue and learning, as to become a great maſter in both the one and the other. He opened a famous ſchool near the banks of the river *Vaga* or *Wy*; in which he had ſeveral diſciples eminent for ſanctity; amongſt the reſt St. *Samſon* (whom he afterwards ordained Biſhop) and St. *Theliau* who ſucceeded him in the See of *Llandaff* not to ſpeak of a thouſand other clerks, whom he entertained and inſtructed in his college at *Hentlan*. In the mean time he ceaſed not to preach with great diligence the word of God to the people of the neighbouring countries: and God was pleaſed to confirm his preaching by many miracles, eſpecially in the cure of divers infirmities. He was the firſt Biſhop of the See of *Llandaff*, conſecrated thereto, as ſome ſay, by St. *Germanus*, at the ſecond time of his coming over into *Britain* to oppoſe the Palagian hereſy: from which See he is ſuppoſed to have been afterwards tranſlated to the Archbiſhoprick of *Caerlion*. Our *Britiſh* hiſtorians affirm, that he ſet the royal crown on the head of their famous King *Arthur*; and was with him at the battle of *Mount-Badon*; where he obtained, by his prayers, a memorable victory over the *Saxons*. He continued to a good old age, labouring in the vineyard of his Lord, and ſeeking to reclaim the loſt ſheep, who, thro' errour or vice, were ſtraying from the paſtures of life. At length, in the ſynod of *Brevi*, he reſigned his Archbiſhoprick to St. *David*, and retired, to prepare for eternity, into the ſolitude of the *Iſle of* * *Bardſey*, or *Euly*; which, from the multitude of martyrs and holy confeſſors buried there, is called by the *Britons*, the *Iſle of twenty thouſand Saints*. Here he happily repoſed in our Lord in the ſixth century; and was buried in the iſland: but his relicks were afterwards tranſlated to *Llandaff*.

* A ſmall Iſland lying off the coaſt of *Caernarvonſhire* in *North-wales*.

Novem. 15. St. *MACHUTUS* or *MACLOU*, Biſhop.

From his life publiſhed from the Library of *Fleury*, *John of Tinmouth*, &c.

ST. *Machutus*, or *Maclou*, was ſon of *Went* a noble *Briton*, by his wife *Darwela*, ſiſter to *Amon*, the father of St. *Samſon*, and to *Umbrafel* the father of St. *Maglorius*. His parents were godly and religious: and his mother is ſaid to have brought him forth, in an advanced age, on the very night of *Eaſter-Eve*, in the vale of *Llan-Carvan* in *Glamorganſhire*; to which place ſhe had repaired to watch the night, according to the devotion of that age, in the church of the famous monaſtery of St. *Cadocus*. In this monaſtery at that time the holy Abbot St. *Brendan* preſided; who baptized the child, and trained him up from his infancy in piety and ſacred letters; and the hand of God was with him: inſomuch, that from his childhood, he avoided all childiſh levities, continually thirſting after true wiſdom, and the fountain of it, which is God himſelf. Him he loved, with all his Soul, when as yet he was very young; and was even then ſo ſtrong in faith, and ſo advanced in virtue, as to be already favoured with miracles. When he was come to man's eſtate, he was at the deſire of his holy Abbot ordained Prieſt; and being now a miniſter of God led a life every way ſuitable to that dignity; ſhining forth daily more and more with all chriſtian virtues; and preaching with great zeal God's holy word. After ſome time he paſſed over with other holy men into *Little-Britain*, to the neighbourhood of a city then called *Aleth*. In this place, and in the adjacent territory, and neighbouring iſlands, he eſtabliſhed ſeveral communities of religious men, under a moſt holy diſcipline, by which he not only reſtrained them from the ſight and converſation of women: but

but wholly ſeparated them in a manner from all communication with the world. He himſelf, with one only Diſciple called *Rivanus*, led for a long time an eremitical life, in a cave not far from *Aleth*; living on nothing but bread and herbs, drinking water, lying on the ground, and wearing always a rough hair-ſhirt next to his skin. At length the fame of his ſanctity moved *Judicael* King of the leſſer *Britain*, to oblige him to accept of the Biſhoprick of *Aleth*; the See of which has been ſince tranſlated to a town from him called St. *Malo*. To this See he was conſecrated by the Archbiſhop of *Tours*: and during the conſecration a Dove is ſaid to have been ſeen over his head. He held this Biſhoprick for forty years; daily preaching by words, and teaching by example, the ways of truth and life: and keeping the fleſh under ſubjection by watching, faſting and manual labours. He ſuffered no time to paſs without fruit; for even in travelling, he was always either ſpeaking of God, or ſinging Pſalms to his glory. In the mean while God was pleaſed to illuſtrate him on many occaſions by very great miracles: for he cured the blind, and the lame; and even raiſed the dead to life. Nevertheleſs he did not eſcape the perſecutions of the wicked, which were carried to that pitch againſt him and his Diſciples, that he was obliged to leave *Aleth*, and retire into *Aquitain*. Here he was honourably received and entertained by *Leontius* Biſhop of *Saintes*; with whom he remained ſeven years, ſhining forth in an extraordinary manner by his ſigns and wonders, and admirable virtues. In the mean while the hand of God lay heavy on the people of *Little-Britain*, who had forced him out of their country. For they received for a long time no rain from Heaven, and ſuffered a dreadful famine, which brought them at length to a ſenſe of their crime, and obliged them to ſend their deputies to the Saint, to deſire him to come and abſolve them from the eccleſiaſtical cenſures under which he had left them, and to give them his bleſſing. The man of God had no ſooner entered into the territory of *Aleth*, but there fell a great rain; and his bleſſing was immediately followed by the bleſſing of heaven. After which, knowing that the time of his diſſolution drew near, he made haſte to return to the holy Biſhop *Leontius*; and was ſoon after viſited with his laſt illneſs. He deſired to meet death in a penitential ſpirit; and therefore on that occaſion put on the habit of a penitent,

penitent, dying in hair-cloath and aſhes, on the fifteenth of *November*, about the year of our Lord 630: being at that time, as ſome authors affirm, one hundred and thirty years old. He was buried without the walls of *Saintes* by *Leontius* the Biſhop, who built over his ſepulcher a church in his honour. His relicks, or at leaſt ſome part of them, were afterwards tranſlated to St. *Malo's*; and from thence, on occaſion of the incurſions of the *Normans*, to *Paris*, where they are honoured at preſent in the church of St. *Maglorius*. His name occurs on this day in the *Roman* Martyrology with this Elogium. "In *Britain* the nativity of St. *Machutus* Biſhop, "who from the very beginning of his life was illuſtrious for miracles."

Novem. 16. St. *EDMUND*, Archbiſhop.

From his life by his Diſciple * *Bertrand*, publiſhed by *Dom. Martene*, from a MS. of *Pontigny*.

ST. *Edmund*, from his extraordinary love of purity and chaſtity ſurnamed *the Virgin*, was born, at *Abbington* in *Berkſhire*, of moſt pious and religious parents. His father was called *Reynald Rich*, who, with the conſent of his ſpouſe, quitted the world and devoted himſelf to God in the monaſtery of *Eveſham*, and there happily finiſhed his courſe: his mother *Mabile*, tho' ſhe remained in the world, lived not according to the world; but ſerved God in great devotion, riſing uſually in the night to the Matins of the Religious, wearing always a rough hair-ſhirt, and crucifying the fleſh by other penitential auſterities. Of this pious mother *Edmund* learnt from a child to faſt on all *Fridays*, on bread and water; and grew up under her care in the exerciſe of all other chriſtian virtues: and on his part was ſo dutiful to her, as never by word or look to contradict her inclinations.

* This *Bertrand* was Chamberlain to Saint *Edmund*, and accompanied him to *Pontigny*, where he became a Monk, and was afterwards Prior. Divers other faithful cotemporary writers have alſo given us the acts of this Saint.

He

He was firſt ſent to ſchool to *Oxford*; where, as the hiſtorians of his life relate, going one day into the fields, and withdrawing himſelf from his companions, whoſe diſcourſe was not agreeable to his innocence and purity, he was favoured with a viſion of our Saviour in the ſhape of a beautiful Boy; who told him he was always in his company, and bid him ever bear in his heart, and imprint every night on his forehead that ſacred name of *Jeſus of Nazareth*, which was written on his. The viſion quickly diſappeared; but the impreſſion it made remained always in the mind of *Edmund*, together with a moſt tender devotion to the ſacred humanity of our Lord.

FROM *Oxford* his mother ſent him to *Paris*, together with his younger brother *Robert*, for their improvement in the liberal ſciences, and the *French* tongue: at parting ſhe gave each of them a hair-ſhirt, recommending to them to uſe it, two or three days in the week; deſiring to accuſtom them to penitential exerciſes, and to arm their tender ſouls againſt the love of pleaſures, which is too often the bane of youth. From *Paris Edmund* was recalled by the ſickneſs of his mother, who on her death-bed recommended to him the reſt of her children, *viz.* his brother *Robert*, and his ſiſters *Margaret* and *Alice*. Theſe two being young and beautiful, he deſired to ſecure them from the corruption of the world, and dedicate them to God in a monaſtery: but ſought in vain (amongſt the richer houſes) one where they might be received without portions. At length divine Providence directed him to the nunnery of *Catesby* in *Northamptonſhire*, of the order of St. *Gilbert* (noted for its extraordinary regularity) where the Prioreſs at firſt ſight, ſaluted him by his name, told him the buſineſs he came about, and admitted, without heſitation, both his ſiſters to her convent, in which they were afterwards ſucceſſively Prioreſſes; and both lived and died in wonderful innocence and ſanctity, not without the reputation of miracles, as may be ſeen in the hiſtory of *Matthew Paris* (*Anno* 1257.) As to *Edmund*, he neglected in the mean time nothing that might be for the cultivating his own ſoul: he ſhunned the levities and vanities of youth, dreaded pleaſures, waged a perpetual war with idleneſs, frequented churches, and wholly addicted himſelf to prayer, faſting, and ſtudy. His chiefeſt care was to preſerve his purity without ſpot or ſtain; which, by the counſel of a holy

Prieſt,

Prieſt, he dedicated by vow to God, at *Oxford*; in the hands, and under the patronage of the moſt bleſſed Virgin; to whom he, as it were eſpouſed himſelf; and whoſe intereſt with her Son, as he declared at his death, he experienced to be ſo great, that he never called on her, without finding aſſiſtance in his temptations, comfort in his afflictions, and relief in his neceſſities.

AFTER he had placed his ſiſters, to his mind, he returned to *Paris* to proſecute there his ſtudies; in which he made ſuch progreſs, as to become profeſſor or maſter, firſt of the liberal arts and ſciences, and then of divinity: to the ſtudy of which he paſſed from that of the mathematicks and philoſophy, by an admonition of his mother in a dream. In the mean while he ever made the ſcience of the Saints his principal ſtudy. "He "applied himſelf from his youth, ſays a late * *French* writer, to the con-"templation of eternal truths..... and ſo well united in himſelf, which is "very rare, the ſcience of the heart with that of the ſchool, the myſtical "divinity with the ſpeculative, that by letting into his heart the lights of "his underſtanding, he became a perfect myſtick divine; and has no leſs "enlightened the church by the ſanctity of his life, than by that admira-"ble ſpiritual tract, entituled the *Mirrour of the Church* [*Speculum Eccleſiæ*] "in which are found many excellent things relating to contemplation." So he. Whilſt he taught the liberal arts at *Paris*, before he had either order or benefice in the church, he recited daily the canonical hours, and always heard Maſs before he went to ſchool; not to ſpeak of his extraordinary devotions on *Sundays* and Holydays. But after he applied himſelf to the ſtudy of Divinity (which he ſeems to have gone through partly at *Oxford*, and partly at *Paris*) he moreover aſſiſted daily at the Veſpers or Evenſong in the Church, and at the midnight Office; after which he ſpent a long time in prayer, with many ſighs and tears, before an Altar of the bleſſed Virgin; giving himſelf no more ſleep or reſt, till his morning leſſon called him to ſchool. In the mean while he faſted often, wore a rough hair-ſhirt (contrived in ſuch manner as to be moſt penal and afflictive) mortified himſelf in every thing; and liberally beſtowed in alms or employed in

* *Pere Honorè de St. Marïe*, in his hiſtorical table of contemplative writers. *Tom.* I. *p.* 4.

charitable

charitable works, what money he received; which for his own part he ever deſpiſed as duſt and dirt.

HIS progreſs in divinity was ſo conſiderable, that he was promoted to the degree of Doctor; tho' againſt his own will, becauſe he judged himſelf unworthy. He taught divine truths in the ſchools, in ſuch manner as to penetrate the hearts of his auditors: inſomuch, that they were often obliged to ſhut their books, in order to give ſcope to their tears: and many there were of his ſcholars, who being inflamed with that fire, which he enkindled in their ſouls by his words, quitted their preferments in the world and their rich benefices, to embrace religious poverty. Being ordained Prieſt, he preached the word of God with wonderful fruit; and brought over numbers by his ſermons to renounce their evil ways, and to give themſelves up wholly to the love and ſervice of God. His ordinary diſcourſe and converſation was ever edifying, full of the praiſes of his Maker and accompanied with frequent breathings of love, which inſpired devotion into all that converſed with him. In the mean time he omitted nothing of his penitential exerciſes: he ſeldom eat more than once a day; and then ſo ſparingly that it was a wonder he could live: he never yielded to ſleep at night, till nature could hold out no longer, and what repoſe he then took was either ſitting or lying on the floor: for tho' he had a bed, which appeared decently covered, he never for thirty years laid himſelf down in it, nor ever uſed ſheet, blanket or quilt. As to his prayer, it was in a manner without ceaſing: beſides the canonical hours of the church office, he daily recited the hours of the Holy Ghoſt, the office of the bleſſed Virgin, and the office for the dead. He alſo daily meditated on the Paſſion of Chriſt, and piouſly ſaluted every one of the ſacred Wounds of his crucified Saviour. In prayer he uſually fixed his knees on the bare floor; and when he could kneel no longer, he proſtrated himſelf on the ground.

HE refuſed ſeveral conſiderable benefices that were offered him; and with difficulty was prevailed upon to accept of the preferment of Canon and Treaſurer of the church of *Salisbury*; and that only in view of being thereby enabled to preach the word of Life, without being burthenſom to any one for his ſuſtenance. His income was chiefly employed for the benefit of the poor, for as long as he had any thing to give, he never

refuſed an alms to any that asked him; ſo that for a good part of the year he had nothing for himſelf. He had ſo little reliſh for worldly affairs, as to be unwilling to aſſiſt at the meetings of the chapter, when they related only to their temporal concerns. He frequently choſe to take up his lodging amongſt the *Carthuſians* or other Religious in their monaſteries; and theſe holy men were not a little edified with his aſſiduity in prayer, and the great pattern he ſet them of all virtues; which God was alſo pleaſed to approve by the gift of miracles, as appeared when he wonderfully healed a *Carthuſian* that was ſick, *&c.*

THE fame of his ſanctity reaching the ears of the Pope, he ſent him a commiſſion to preach the *Croiſade* for the recovery of the *Holy-Land*, with an allowance for his maintenance out of the revenues of the churches where he preached, but this he never made uſe of. Amongſt other miracles that accompanied his preaching, one day, whilſt he was delivering the word of God in the open air at *Worceſter*, in the hearing of a great multitude, the heavens were obſcured with a dark and thick cloud, that threatened a violent ſtorm: upon which, when his auditory was for retiring and diſperſing, the Saint oppoſed the ſign of the Croſs to the impending tempeſt, with theſe words, *I command thee O malignant ſpirit to be gone from hence; and not to preſume to hinder this people from hearing the word of God:* at this the Heavens immediately cleared up over their heads, and no part of the ſtorm (which fell with great violence in all the adjacent places) reached his auditory: which ſame thing happened to him in like manner on ſome other occaſions.

THE See of *Canterbury* had now been for a long time vacant, when Pope *Gregory* IX, who was fully informed of the merit of our Saint, procured he ſhould be elected to that Archbiſhoprick. All men applauded the choice, *Edmund* alone oppoſed it, and would not at all have acquieſced to it, had not the Biſhop of *Salisbury* and others aſſured him, his refuſal would be a great ſin: ſo for fear of offending God he ſubmitted, and was conſecrated by *Roger* Biſhop of *London*, on *Mid-lent Sunday*, *Anno* 1234. After this promotion, inſtead of remitting any part of his former auſterities, he rather added to them; and in all regards ſhone forth with greater brightneſs than ever, from this more eminent candleſtick. He frequently

paſſed

paſſed in a manner the whole night in prayer; he ſet no bounds to his alms-deeds, and works of mercy in every kind; he diſcharged all his functions, and adminiſtered the Sacraments with ſuch reverence and piety, as excited all that ſaw him to devotion; he was particularly obſerved to ſhed an abundance of tears, whenever he celebrated Maſs. He was always ready to hear even the meaneſt of his flock that deſired to confeſs their ſins to him; frequently lighting off his horſe on his journeys, when they applied to him for that purpoſe, how bad ſoever the ways or weather might be; and hearing them on the ſpot, with wonderful meekneſs and tenderneſs: in a word, he behaved himſelf in every reſpect as became a ſucceſſor of the Apoſtles.

He held the See of *Canterbury* above ſix years; during which time he neglected nothing that might be for the advantage of the *Engliſh* church. He publiſhed ſeveral wholſom ordinances in ſix and thirty Canons, in a ſynod held at *London*, which may be ſeen in *Lyndwood*'s collection. He was a declared enemy of every thing that look'd like a bribe; and in general deteſted the love of filthy lucre, as a mortal poiſon in the church. His zeal for juſtice and truth brought upon him many and heavy perſecutions, whilſt he was labouring to retrench abuſes, and ſtoutly oppoſed himſelf to the manifold oppreſſions of both church and people, by men in power. In the mean while what ever injuries he received, he always preſerved the peace of his ſoul; and embraced his moſt bitter adverſaries and perſecutors with a remakable tenderneſs and love. His friends would ſometimes tell him, they thought he carried his charity too far on theſe occaſions: to whom he replied, "Why ſhould other mens faults leſſen my love for them, "or make me any way offend my God on their occaſion? no, ſhould they "even cut off both my arms, and pluck out my eyes, I would love them "nevertheleſs; for I had rather burn alive, than do any thing knowingly to "diſpleaſe my Saviour." At length, having employed in vain the cenſures of the Church, againſt her oppreſſors, and the ſtrongeſt remonſtrances and tears with the King; finding himſelf unable to remedy theſe growing evils, and fearing leſt he ſhould countenance them by his ſtay in *England*; he choſe a voluntary baniſhment, and croſſing the ſeas, took up his abode in the famous monaſtery of *Pontigny*, which had before received and enter-

tained his predeceſſor St. *Thomas*. Here he ſpent his time day and night in faſting, and imploring with many tears the mercy of God for his Church; till he was overtaken with an indiſpoſition, which at length brought him to his end. By the advice of the Phyſicians, he was carried in his illneſs from *Pontigny* to the priory of Canon Regulars at *Soyſy*, for the ſake of the air; promiſing the Monks he would return to them again on the day of St. *Edmund* the Martyr, which was the day his body was afterwards brought back to their monaſtery. His infirmity encreaſing upon him, he deſired the bleſſed Sacrament, for his Viaticum, which he received with wonderful devotion and reſignation: at which time ſeeing with the eyes of his ſoul his Lord approaching to him, ſtretching forth his hands, he broke out into theſe pious breathings. "Thou art, O Lord, he, in whom I have believed: "thou art he whom I have preached, whom I have ſincerely taught, and "loved: thou art my witneſs that I have ſought nothing on earth but thy- "ſelf: and as thou knoweſt Lord, that I will nothing but what thou "willeſt, ſo thy will be done." All the following day he ſhewed a wonderful chearfulneſs and joy: then having received the Extreme Unction; he took the Croſs into his hands, which he frequently kiſſed with abundance of tears. At length his happy ſoul, being ſet looſe from the body, took her flight to her true and eternal home, on the ſixteenth of *November*, *Anno* 1240. He was buried at *Pontigny*, where innumerable miracles were wrought at his tomb; which brought on his canonization in 1246, in leſs than ſeven years after his death. His body was taken up the following year 1247, and ſolemnly tranſlated to a more honourable ſepulcher, in preſence of St. *Lewis* King of *France*, his mother Queen *Blanche*, and a great number of Prelates and Noblemen: and it was found entire and uncorrupt, with all the joints as flexible as when the Saint was alive. In which condition it ſtill remained when it was again viſited two years after. His feaſt was kept in his church of *Canterbury*, on the ſixteenth of *November*, and his Tranſlation on the ninth of *June*.

Novem. 17. St. *HUGH*, Biſhop of *Lincoln.*

From his acts in *Surius*, abridged from a cotemporary Author.

ST. *Hugh* was born of noble and virtuous parents in the ſouth of *Burgundy*, and brought up in a neighbouring monaſtery of Canon Regulars. Here when he was as yet but eight years old, he began to take up the ſweet yoke of Jeſus Chriſt: at which time his father, who was now a widower, became a religious man in the ſame monaſtery. As he grew up he advanced in all virtues; and having conſecrated himſelf to God by the ſolemn vows of religion, was judged worthy to be promoted, when but nineteen years of age, to the holy order of Deacon. After ſome years, accompanying his Prior in a viſit he made to the famous monaſtery of * *Carthuſia* (which in the foregoing age had been founded by St. *Bruno* in the mountains of *Dauphinè*) he was ſo taken with that holy ſolitude, and with the extraordinary recollection and ſanctity of its inhabitants, that he could not reſt, till he was received into their number. Here he ſpent ten years in his cell, adding to the exerciſes of devotion and penance, that are uſual in the order, other ſtill greater auſterities, which he oppoſed to a multitude of troubleſome and obſtinate temptations againſt purity, with which the common enemy for a long time moleſted him, till he was, one day in a viſion, delivered for good and all from this odious conflict.

HAVING received the holy order of Prieſthood, the functions of which he performed with a moſt ardent, and moſt edifying devotion; he was

* This monaſtery gave name to the order of the *Carthuſians*, founded by St. *Bruno*, who retired hither with ſix companions, *Anno* 1086; moved, as ſome authors ſay, by a dead man's three times raiſing himſelf up during the *Dirge*, and ſaying, 1. *By the juſt judgment of God, I am arraigned*; 2. *by the juſt judgment of God I am judged*; *and* 3. *by the juſt judgment of God I am condemned.*

made

made Procurator of the community; his Prior judging no one more proper than he for that office, by reaſon of his great meekneſs, prudence and ſanctity. In the mean time the fame of his virtues was ſpread far and near; inſomuch, that King *Henry* II, who was then founding for the *Carthuſians* their firſt monaſtery in *England* at *Witham*, in *Selwood* foreſt in *Somerſetſhire*, deſired, and with difficulty obtained (by his meſſengers ſent to *Carthuſia* for that purpoſe) that *Hugh* ſhould come over to *England* to be ſuperior of this new eſtabliſhment: which he quickly brought to perfection; drawing thither, by the odour of his ſanctity, divers religious ſouls to conſecrate themſelves to God under his conduct. And ſo great was the opinion the King, on his part, had conceived of his virtue, after having had ſome conferences with him, that being one day in evident danger of periſhing in a ſtorm, in his paſſage from *Normandy* to *England*, he had recourſe to God by offering to him the prayers and merits of his ſervant *Hugh*; upon which the tempeſt was immedaitely appeaſed. Some ſay the King made a vow on this occaſion to promote the Saint to a Biſhoprick: at leaſt it is certain, that by the King's means he was afterwards elected Biſhop of *Lincoln*, and after divers excuſes and delays was at length obliged to accept of epiſcopal conſecration, on St. *Matthew*'s day, *Anno* 1156.

OUR Saint, being made Biſhop, began moſt perfectly to diſcharge himſelf of every part of his paſtoral duty; teaching his people, both by word and example, the ways of truth and life. He furniſhed his church with a ſet of excellent Clergymen, inviting to himſelf ſuch as he underſtood to be wiſe and fearing God, and making uſe of their counſel and aſſiſtance on all occaſions. He had a particular affection for ſuch as loved purity, and were of a mild diſpoſition; and would not admit any, how learned ſoever, to the care of Souls in his Dioceſe, who had not theſe qualities. Nothing could be more firm and courageous than he in maintaining the cauſe of God and his Church; on theſe occaſions he feared no dangers, as both King *Henry* himſelf and his ſons *Richard* and *John*, more than once experienced. He was admired and loved by all that were good: but feared by the wicked, when they had incurred the danger of his cenſures; which were commonly followed by viſible judgments of heaven. He gained to

God

God many ſinners (who were eſteemed incorrigible) by his exhortations and his prayers. He aſſiſted the ſick with great tenderneſs and charity; and often reſtored them to health by his benediction. He ſhewed a particular affection to the leprous, and to ſuch objects as appeared moſt loathſome: theſe he willingly viſited and lovingly embraced. His chancellor once to try him, ſaid to him, "St. *Martin* cured a leper by his "embraces, your embraces are not ſo effectual." True, ſaid the Saint, St. *Martin* healed by his embrace the body of the leprous, but the embraces of the leprous heal my ſoul. He alſo took a ſingular pleaſure in burying the dead.

WHILST he was thus employed in the functions of *Martha*, he was ever aſpiring after the contemplative life of *Mary*. He made frequent and preſſing inſtances with the Pope (but all in vain) to be diſcharged of his biſhoprick, that he might return to his former ſolitude: he retired every year in the ſummer vacation, to *Witham*, and there paſſed his time in his ancient cell; living amongſt his Monks as one of them, and conforming himſelf to all their exerciſes. He delighted in reading and meditating on the ſacred Scriptures, and the lives of the ancient Fathers and other Saints; and was uſually ſo abſorpt in God, that when he was going to any place he was obliged to have ſome one of his family to go before him as his guide. God was pleaſed to glorify him, during life, with many miracles: but with many more after his death: which was on the ſeventeenth of *November*, *Anno* 1200. He was returning from a journey he had made to viſit his old mother, the monaſtery of *Carthuſia*, when he was overtaken at *London* with a quartan ague, which brought him at length to his end. Having received the holy Sacraments, when he perceived his death approaching, he deſired to be laid on the floor, ſtrow'd with aſhes, whilſt the Clergy and Monks that were about him ſung the *Complin*, in which when they had proceeded as far as the *Nunc dimittis*, he breathed out his pure Soul into the hands of its Creator.

HIS body was carried to *Lincoln*, and there ſolemnly interred in the Cathedral (a great part of which he himſelf had built) two Kings, *viz.* *John of England*, and *William of Scotland*, with their Nobles, three Archbiſhops,

biſhops, and thirteen Biſhops aſſiſting at the funeral. He was canonized for a Saint, after a diligent enquiry into his Miracles, by Pope *Honorius* III. *Anno* 1220. His body was taken up eighty years after his death and found entire; and the very habit with which he was buried was in the ſame condition as when it was firſt put on. He has a place on this day in the *Roman* Martyrology; and an office of nine leſſons in the *Sarum* Breviary.

Novem. 18. St. *HILDA*, Virgin and Abbeſs.

From St. *Bede*, *L.* iv. *c.* 23.

"IN the year of our Lord 680, ſays our venerable hiſtorian, the moſt "religious ſervant of Chriſt, *Hilda*, Abbeſs of the monaſtery that is "called *Streaneſhalch* [*Whitby*] after having performed many *heavenly* "works on earth, was taken hence to receive the rewards of the *heavenly* "life, on the ſeventeenth day of *November*, when ſhe was ſixty ſix years "of age: of which, divided into two equal portions, ſhe had ſpent the "firſt thirty three years, living moſt nobly in the ſecular habit; and more "nobly conſecrated to our Lord the remaining thirty three in a monaſtick "life. She was highly born, being daughter of *Hereric*, nephew to "King *Edwin*: and with this King ſhe received the Faith and Sacraments "of Chriſt [at fourteen years of age] by the preaching of St. *Paulinus* the "firſt Biſhop of the *Northumbrians*; which ſhe preſerved without blemiſh, "till ſhe was found worthy to be admitted to his happy viſion. Having "taken a reſolution to quit her ſecular habit, and dedicate herſelf wholly "to the ſervice of her God, ſhe withdrew into the province of the *Eaſt-* "*Angles*; for ſhe was allied to the King [*Annas*] and intended from "thence to paſs over, if poſſible, into *France*, forſaking her native country "and all ſhe had, and there to live a ſtranger for our Lord in the mo- "naſtery of *Cale* [*Chelles*] that ſo ſhe might the more eaſily merit the

" eternal

" eternal country of heaven. For at that time her ſiſter * *Hereſwide*
" (the mother of *Aldulf* King of the *Eaſt-Angles*) living in that mo-
" naſtery under regular diſcipline, was there waiting for an everlaſting
" crown: whoſe example ſhe deſiring to follow, was detained a whole
" year in that province, with the deſign of going abroad. After which
" ſhe was called home by Biſhop *Aidan*, and received of him land of
" one family, on the northſide of the river *Were*, where in like manner ſhe
" remained one year, leading a monaſtick life with a few companions.

"AFTER theſe things ſhe was made Abbeſs in the monaſtery of
" *Heruteu* [or *Heortea*, now *Hartlepool*] which had been founded not long
" before by the religious handmaid of Chriſt *Heiu*, who is ſaid to have
" been the firſt woman in the province of the *Northumbrians* that under-
" took the life and habit of a Nun, being dedicated to God by St. *Aidan*.
" She not long after the founding of this monaſtery withdrew to the city
" of *Calcaria*, called by the *Engliſh Kalcaceaſter* [*Tadcaſter*] and there
" ſettled her abode: ſo the ſervant of Chriſt *Hilda* was ſet over the mo-
" naſtery; and was careful to eſtabliſh there a regular life, according to
" the inſtructions ſhe received from the learned: for Biſhop *Aidan* and
" all the religious men that were acquainted with her, were ſo taken
" with her wiſdom and her affection to the ſervice of God, that they
" viſited her often, had a great reſpect for her, and diligently inſtructed her
" in all good. When ſhe had for ſome years governed this monaſtery,
" with great application to the ſettling therein a regular courſe of life,
" ſhe was called to build or order a monaſtery, in the place called
" *Streaneſhalch*; the which work enjoined her ſhe induſtriouſly per-
" fected; and put this monaſtery alſo under the ſame regular diſcipline
" as ſhe had done the former. In this [double community, of men and
" women ſerving God in ſeparate dwellings] ſhe by her inſtructions

* St. *Hereſwide*, according to *Thomas of Ely* [in Mr. *Wharton*'s *Anglia Sacra*, *Vol.* I. *p.* 595.] was wife to King *Annas*, and mother of two ſons, *Aldulf* and *Jurmin*, and of four daughters, *Sexburge*, *Edilburge*, *Audry* and *Withburge* all Saints: which opinion we have followed in treating of St. *Sexburge*, *July* the ſixth, and of St. *Edilburge*, *July* the ſeventh. Others ſay ſhe was wife to King *Edilhere*, brother and ſucceſſor of *Annas*; which is the leſs probable, becauſe it may be demonſtrated from St. *Bede*'s account, that ſhe was actually a Nun divers years before *Edilhere* came to the throne, in 654.

" eſtabliſhed juſtice, piety, chaſtity, and all other virtues; but more par-
" ticularly ſhe taught them to maintain a perfect peace and charity; ſo
" that after the example of the primitive Church, no one there was rich,
" no one wanted; but all things were in common, and no one had any
" propriety.

" HER wiſdom and prudence was ſo great, that not only perſons of an
" inferior rank reſorted to her for counſel in their neceſſities, but even
" Kings and Princes ſometimes ſought and followed her advice. She took
" care her ſubjects ſhould in ſuch manner apply themſelves to the reading
" the divine Scriptures, and exerciſe themſelves ſo much in works of
" juſtice, that it was very eaſy to find a great many amongſt them, fit for
" the eccleſiaſtical degree, and the miniſtry of the Altar. In ſhort, we
" have ſeen five taken out of her monaſtery, who were afterwards Biſhops,
" all of them men of ſingular merit and ſanctity, *viz. Boſa, Ædda* or
" *Hedda, Oſtfor, John* [*of Beverley*] and *Wilfrid*.....Nor was the afore-
" ſaid ſervant of Chriſt and Abbeſs *Hilda* (who for her extraordinary piety
" and grace, was called *Mother* by all that knew her) an example only of
" life in her own monaſtery, but alſo afforded occaſion of ſalvation and
" correction to very many, living at a great diſtance, who had the hap-
" pineſs to hear by fame of her induſtry and virtue. So that the dream or
" viſion was fulfilled, which her mother *Breguſwid* ſaw in her infancy.....
" when ſhe ſeemed to find under her garment a moſt precious jewel, which
" caſt ſo bright a light, as to illuſtrate all parts of *Britain* with its beautiful
" rays: which was accompliſhed in her daughter, whoſe life was not only
" a light to herſelf, but gave examples of the works of light to many that
" deſired to live well.

" WHEN ſhe had governed this monaſtery many years, it pleaſed him,
" who mercifully provides for our ſalvation, to try and purify her holy ſoul
" by a long illneſs; that by the example of the Apoſtle, her *virtue might*
" *be perfected in infirmity*. For being ſeized with a fever, ſhe began to be
" waſted by a burning heat, under which ſhe laboured for ſix whole years;
" never ceaſing all that time either to give thanks to her Maker, or to in-
" ſtruct, publickly or privately, the flock committed to her charge. For
" what ſhe had learnt by her own practice, ſhe ever inculcated to all

" others,

" others, *viz.* to ſerve God diligently during health, and faithfully to " return him thanks, in adverſities and ſickneſſes. In the ſeventh year of " her infirmity, the pain ſeizing on her vitals, ſhe came to her laſt day; " and about the cock-crowing, having received the Viaticum of the moſt " ſacred Communion, and ſent for all the handmaids of Chriſt that were " in the ſame monaſtery, and admoniſhed them to preſerve evangelical " peace among themſelves and with all others; whilſt ſhe was exhorting " them, ſhe met death with joy, or rather (to uſe the words of our Lord) " ſhe paſſed from death to life.

" THAT ſame night it pleaſed the Almighty by a manifeſt viſion to " make known her death, in another diſtant monaſtery (which ſhe built " that ſame year) which is called *Hakanes*. There was in this monaſtery " a certain Nun named *Begu*, who having dedicated her virginity to our " Lord, had ſerved him in a monaſtical converſation upwards of thirty " years. She, being then at reſt in the dormitory of the ſiſters, heard on a " ſudden in the air the accuſtomed ſound of the bell, which uſed to awake " and call them to prayers when any one of their number was taken out " of this world: upon which, opening, as ſhe thought, her eyes, ſhe ſaw " the top of the houſe uncovered and a light from above filling all the " place; which when ſhe had attentively viewed; ſhe ſaw in that ſame " light the ſoul of the aforeſaid ſervant of God going up to Heaven, at- " tended and conducted by Angels..... upon which, immediately riſing " in a great fright, ſhe ran to the Virgin who then preſided in the mo- " naſtery, in place of the Abbeſs, whoſe name was *Frigyth*, and with many " tears and ſighs told her, that the Abbeſs *Hilda* the Mother of them all, " was departed this life, and had aſcended in her ſight with an immenſe " light to the manſions of light eternal, and to the happy ſociety of the " citizens of Heaven. Which the other hearing, called up all the ſiſters " and aſſembling them in the church, admoniſhed them to pray and ſing " Pſalms for the ſoul of their Mother: which they having diligently per- " formed, for the remainder of the night, underſtood by the brothers who " came thither in the morning from the place where ſhe died, that ſhe " had departed this world the ſame hour the viſion was ſhewn, *&c.*"

This monaſtery of *Hacanos* or *Hakanes*, was thirteen miles off *Streaneſhalch* or *Whitby*, in *Whitby-ſtrand*.

THESE monaſteries of St. *Hilda* were deſtroyed by the *Danes* about the year 868 or 869: but that of *Streaneſhalch* or *Whitby*, was rebuilt after the conqueſt, by *William de Percy*, *Anno* 1067; and ſubſiſted till the general ſuppreſſion of the religious houſes under King *Henry* VIII. The relicks of St. *Hilda* were tranſlated to *Glaſtenbury*.

TWO remarkable miracles are related of St. *Hilda*, by the writer of her acts in *Capgrave*: the one with relation to a multitude of ſnakes that infeſted the neighbourhood, and were changed by her prayers into ſtones; the other with reſpect to the wild-geeſe that did great damage to the fields of her monaſtery, and were baniſhed by her in ſuch manner that they could never more come thither. Both theſe prodigies Dr. *Harpsfield* confirms, not only by the tradition, but by the experience of the neighbourhood: which Mr. *Cambden*, in his deſcription of the *North-riding* of *Yorkſhire*, ſo far acknowledges, as to allow, that ſuch ſtones are found near *Whitby*, which appear as if they had been ſerpents petrified; and that he had heard from many perſons of credit, that if any wild-gooſe attempted to fly over thoſe fields, ſhe ſuddenly fell down to the earth to the admiration of all: but then for fear of miracles, this author attributes the former of theſe wonders to a ſport of nature; and the latter to an occult quality of that earth.

ST. *Hilda* was ſucceeded in her office of Abbeſs, by St. *Elfleda* daughter to King *Oſwi*, by his pious Queen *Eanflede*. This was that royal Virgin, who when ſhe was but one year old was dedicated to God, by her father in conſequence of his miraculous victory over the pagan *Penda*, and was delivered to St. *Hilda* then reſiding in her monaſtery at *Herutea*; by whom ſhe was trained up from her infancy in the fear and love of God: ſhe walked in the footſteps of her predeceſſor, till after about ſixty years ſerving our Lord with great fidelity, ſhe went to his eternal embraces. Her mother Queen *Eanflede* (who was daughter to the holy King St. *Edwin*) after her husband's death retired alſo to the ſame monaſtery, and there ended her days in the exerciſes of a religious life.

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ON the eighteenth of *November* the *Scottiſh* churches formerly commemorated St. *Fergus* Biſhop, and St. *Midana* Virgin: whoſe acts we have not been able to recover.

Novem. 20. St. *EDMUND*, King and Martyr.

From his acts, by St. *Abbo of Fleury*, and other hiſtorians.

ST. *Edmund* derived his origin from the ancient *Saxon* Kings, who ſettled themſelves in *England* in the fifth centrury. He was anointed King of the *Eaſt-Angles*, by the Biſhop of *Helmham*, *Anno* 856, when he was but fifteen years old; to the great ſatisfaction and joy of all his people: who perceived in him, even in that tender age, ſuch diſpoſitions to virtue as juſtly challenged both their veneration and their love. My author acquaints us, that a certain majeſty appeared even then in his countenance, joined to a modeſt ſerenity, which was a teſtimony of the tranquillity of his ſoul, and the happy fruit of his early piety. His ſpeech was gracious and mild to all; his humility was admirable; and he knew ſo well how to unite together goodneſs and authority, as to maintain the one without prejudice to the other. Thus he already ſhewed what he was to be one day; and thus was gradually prepared for the glory of martyrdom. After he was raiſed to the throne, 'tis not to be expreſſed how much he had to heart, and what care he took of the welfare of his people; and with what benevolence and affection he treated them: yet ſo as not to forget a juſt ſeverity in reſtraining and puniſhing the wicked. He ever joined the wiſdom of the ſerpent with the harmleſneſs of the dove. He was diligent in exactly informing himſelf of the truth in all matters, leſt he might be deceived by appearances, or led away by evil counſellors from the paths of juſtice. He

was

was a father of the poor, and a protector of widows and orphans. In a word, he took care in ſuch manner to walk in the King's highway of all chriſtian virtues, as neither to decline to the right-hand nor to the left; neither to be elevated with vanity or pride, nor to be depreſſed by any of thoſe vices, which too often prevail over them of his age and condition.

HE had reigned now about fifteen years, the darling of his people, when *Hinguar* or *Inguar* the *Dane*, with his brother *Hubba*, having waſted the kingdom of the *Northumbrians*, and other adjoining provinces, and deſtroyed all the churches and monaſteries there, entered into the kingdom of the *Eaſt-Angles* with a ſtrong army of barbarous Infidels. Divers hiſtorians aſſure us, that St. *Edmund*, who was as courageous and brave as he was good and virtuous, met him with ſuch forces as he could raiſe, and gave him battle near *Thetford*; but was overpowered by numbers, and was taken by the Barbarians. St. *Abbo* takes no notice of this battle; but only informs us, how the Saint, after having generouſly rejected the propoſals of *Hinguar*, of ſubmitting himſelf and his kingdom to his will and pleaſure, fell into his hands; and ſo met with the crown of martyrdom: the particulars of which he relates as he had learnt them of St. *Dunſtan*, who had his informations from a very old man, who had been armour-bearer of St. *Edmund*, and was an eye-witneſs of the tragedy.

THE *Danes*, having by orders of their leader encompaſſed the King's palace, made themſelves maſters of his perſon; and having bound him in chains brought him before the tyrant. Here, after many mockeries and other indignities, he was cruelly beaten with cudgels; and then tied faſt to a tree, and there ſcourged for a long time: which torment he endured with invincible courage and patience, ever calling upon the name of Jeſus Chriſt. At this the Pagans, ſtill more enraged, reſolved to make him a Butt or Mark for their arrows; of which they diſcharged ſuch numbers at him, as to multiply wounds upon wounds, till like another St. *Sebaſtian*, he was pierced by them on all ſides. His conſtancy nevertheleſs, was not to be overcome by all theſe ſufferings; and he ſtill continued to call upon the name of Jeſus; till *Hinguar* ordered his head to be cut off, and ſo ſet looſe his ſoul to fly to the happy regions of eternal peace, on the twentieth of *November*, *Anno* 870.

ST.

ST. *Edmund* ſuffered at a place then called *Hagleſdun* (now *Hoxon*) in *Suffolk*. Here the *Danes* left his dead body: but carried away his head into a neighbouring wood, and caſt it into a thicket; where, after their departure, it was found by the means of a miraculous voice; and being put to the body was buried by the chriſtians at *Bedrickſworth*, now from him called St. *Edmund's-Bury*: who alſo built over his grave a ſmall chapel of wood, which began ſome time after to be illuſtrated by miracles. For a blind man there recovered his ſight, and other cures were wrought, which occaſioned the faithful to bring thither their offerings of gold and ſilver, to adorn the ſepulchre of the Martyr. Which offerings when certain thieves one night attempted to carry off, they were held faſt, by an inviſible power, till they were apprehended the next morning, and ſo fell into the hands of Juſtice. Theſe miracles gave occaſion to the taking up and tranſlating the body of the Saint to a more honourable ſepulchre, by *Theodred*, ſurnamed *the Good*, Biſhop of *London*, fifty ſeven years after his firſt interrment: on which occaſion, to the admiration of all, his body was not only found entire and without any blemiſh of corruption, much more like to one lying in a ſweet ſleep, than one dead; but alſo his wounds were found all cloſed up, and his head united to the reſt of his body, only a ſlender mark remaining, like a red thread, round the neck, teſtifying the former ſeparation. This good Biſhop built a ſpacious church over the monument of the Saint: which was afterwards much improved, or rather new built by King *Canutus* the * *Dane*; who founded here a famous abbey of *Benedictine* Monks, *Anno* 1020; which ſcarce had its equal in all *England*. *Leland*, who ſaw it in its glory, goes much further, when he ſays, the Sun never ſaw either a town more pleaſantly ſituated, or a more noble Abbey than this of St. *Edmunds-Bury*. *Matthew of Weſtminſter* affirms, that *Humbert* Biſhop of *Helmham* was martyred at the ſame time with St. *Edmund*; but neither St. *Abbo*, nor *William of Malmesbury* takes any notice of this martyrdom. The latter informs us,

* Our hiſtorians inform us, that *Canutus* was taught to have this extraordinary reſpect for the monument of St. *Edmund*, by the unhappy end of his father *Swain*, who for offering to violate it, received from the Martyr, in a viſion, the ſtroke of death, by which he quickly after expired.

that

that two other Saints repoſed in his time in the church of St. *Edmund*, *viz.* St. *German* [or *Jurmin*] ſon of King *Annas*, and St. *Botulf* Biſhop: but of their acts, he ſays, he had no knowledge.

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ON the twentieth of *November*, I find alſo marked (in *Anglia Sacra*, *Vol.* I. *p.* 697.) the deceaſe of St. *Acca*: who, as we learn from his intimate friend St. *Bede*, *l.* v. *c.* 21, was brought up from a child amongſt the Clergy of that holy Prelate *Boſa* Biſhop of *York*; and afterwards was diſciple, and inſeparable companion of the great St. *Wilfrid*: to whom alſo he ſucceeded in the Biſhoprick of *Hagulſtad* or *Hexham*, *Anno* 709. This venerable hiſtorian adds, that he was a man moſt learned in the Scriptures, moſt pure in the confeſſion of the Catholic Faith, moſt skilful in the rules of eccleſiaſtical diſcipline, moſt ſtrenuous and induſtrious in all good; and a doer of great things both before God and man: that he improved very much the buildings and ornaments of his cathedral; furniſhing it from all parts with relicks of the Apoſtles and Martyrs, in whoſe honour he placed there divers Altars, divided from each other by arches, or galeries: that he alſo collected the hiſtories of their martyrdoms, together with other eccleſiaſtical volumes, furniſhed his church with a large and noble library, and diligently provided ſacred veſſels, lights and other ſuch things as were for the beauty of the houſe of God. So St. *Bede*, who at the deſire of this Prelate wrote his commentary on St. *Luke*; which with ſeveral other tracts he dedicated to him. As did alſo the Abbot *Heddius* his life of St. *Wilfrid*. St. *Acca* held the See of *Hagulſtad* about twenty four years, and then either reſigned it, or as ſome ſay, was baniſhed from it; but upon what occaſion it does not appear. He paſſed to a better life *November* 20, *Anno* 740; and was buried in his church of *Hagulſtad*. His relicks with thoſe of St. *Alchmund* (who was conſecrated to the ſame See, *Anno* 767.) were found and honorably tranſlated, *Anno* 1040, by *Elfred* a pious Prieſt, moved, as it is ſaid, thereunto by a divine revelation. Of St. *Alchmund*'s acts we know few or no particulars: only our hiſtorians inform us, he was a Prelate exceedingly religious, and of great virtues. *Hoveden.*

Novem. 21. St. *COLUMBANUS*, Abbot.

From his life by his Diſciple *Jonas*.

ST. *Colum*, or *Columbanus the Great*, was born in *Ireland*, in the province of *Leinſter*, about the year 559. His mother, when ſhe was big with him, ſeemed to herſelf in a dream, to be delivered of a ſun, which with its glorious rays enlightened the whole earth. After ſhe had brought him into the world ſhe took an extraordinary care of his education; being particularly attentive to keep him from all ſuch company and converſation as might any ways corrupt his innocence. As he grew up he applied himſelf to the liberal ſciences, in which by his happy genius he made good progreſs; till finding himſelf (by reaſon of his youth and beauty) expoſed to a variety of temptations in his own country, he took a reſolution, by the advice of a religious Hermiteſs, to fly the danger, by leaving all his worldly hopes, together with his friends and kindred, to ſeek the precious pearl of divine love amongſt ſtrangers. This he put in execution without delay, notwithſtanding the tears of his mother, who even laid herſelf down upon the threſhold to hinder his departure. But he paſſed over her to follow God.

HE firſt applied to St. *Sinellus*, and put himſelf under his diſcipline in his ſchool of *Cluain-Inys*, in the lake of *Erne*: where for ſome time he ſtudied the holy Scriptures, and learnt the ſcience of the Saints: afterwards he took the habit of religion, and conſecrated himſelf wholly to God, in the Abbey of *Benchor*, under the great St. *Comgall*. In this nurſery of Saints he employed ſeveral years in watching, faſting, and other penitential exerciſes, and in the practice of continual prayer: till being arrived at thirty years of age, he found himſelf called, like *Abraham*, to quit his country for good and all, in order to ſerve his God, and to promote his

glory in foreign kingdoms. This call he repreſented to his Superior; who, tho' he had a great reluctancy to part with him, would not oppoſe the will of God, but appointed him twelve of his Monks to bear him company: with theſe he paſſed over, firſt into *Britain*; and thence into *France*, *Anno* 589: where he preached the word of God with wonderful fruit, the more becauſe his life and that of his companions was perfectly agreable to their doctrine: for they ſeemed to be men of another world, who ſet no value on any thing in this.

THE reputation of the Saint having reached the ears of King *Sigebert* I. who reigned at that time in *Burgundy*, and *Auſtraſia* [ſo the *French* called the moſt eaſtern part of their dominions;] he deſired to ſee him: and was ſo charmed with his heavenly converſation, as to offer to give him whatever he ſhould demand. The Saint replied, he deſired no other riches but ſuch as were to be found in the practice of that Goſpel precept, *Luke* ix. 23. *If any one will come after me, let him deny himſelf, and take up his croſs and follow me.* Well, ſaid the King, if you deſire the croſs and the practice of ſelf-denial; chuſe for yourſelf a deſart, where you may give ſcope to your deſires; only let it be in my dominions, that I and my people may profit by your example and by your prayers. The Saint therefore choſe the barren deſart of *Vauge* [in *Lorain*] and there with his companions took up his abode in an old ruined caſtle called *Anagrate* [*Annegray*] where they followed a moſt ſtrict rule and lived in extream poverty: ſo as to be on ſome occaſions reduced to feed on wild herbs and the barks of trees. In theſe caſes, God was pleaſed ſometimes to provide for them even in a miraculous manner. Thus for inſtance, when one of their number was ill of a fever, and the reſt all joined in prayer for him, as having no other way of aſſiſting him; a man was ſent by providence with bread and other proviſions, to beg their prayers for his wife, lying, as it was thought, at the point of death; who immediately recovered upon their praying for her: and at another time, when they had lived on nothing but herbs for nine days, *Carantoc* Abbot of *Saux*, was admoniſhed in his ſleep to ſupply their wants: the Abbot ſent his cellariſt to carry them proviſions; who, not knowing how to find

them

them in that vaſt wilderneſs, prayed to God to direct his horſes, who, being left to themſelves, went ſtrait to the place of their abode.

AT length many reſorted to the Saint in his ſolitude, ſome for the cure of their corporal diſeaſes, others to put themſelves under his holy diſcipline, for the welfare of their Souls. This determined him to ſeek another place that might be more commodious for their entertainment; which he quickly found in the ſame wilderneſs. This was an old caſtle called *Luxeuil*, about eight miles diſtant from *Annegray*, where he began immediately to build a monaſtery; which was ſoon ſtocked with pious inhabitants. For the ſweet odour of his ſanctity drew ſuch numbers to him, and amongſt them ſo many youths of noble families, that by dividing their community into ſeveral companies, ſome part of them was always in the church, to ſing there without intermiſſion night and day, the praiſes of their Maker; as St. *Bernard* relates in his life of St. *Malachi*. Their number ſtill encreaſing, the Saint was afterwards obliged to build another monaſtery at a place called *Fontaines*, at a league's diſtance from *Luxeuil*: and then, to the end the ſame diſcipline might be obſerved in his whole congregation, he compoſed for them a rule ſtill extant, conſiſting of nine chapters: in which he enjoins principally exact obedience in all things, even the moſt harſh and diſagreeable; ſtrict ſilence, and continual faſting, prayer and labour. As to food, he allows no other than herbs, roots, meal mingled with water, and coarſe bread; and this not till night, and then in proportion to the labours of the day. And as to their ſinging of Pſalms, he appoints them daily fewer or more according to the diverſity of days and ſeaſons. Such was this excellent rule of our Saint, which jointly with that of St. *Bennet*, was anciently followed by the *French* monaſteries.

IT was the cuſtom of the ſervant of God, for ſome time before the principal feaſts, to retire from his monaſtery, to a remote and loneſome place, there to enjoy his God in ſolitude, and to give himſelf up to divine contemplation: one only of his Diſciples, whoſe name was *Domoal*, knowing where he was; who was to give him notice in caſe his preſence was neceſſary in the monaſtery. He choſe on theſe occaſions for his re-

treat a certain cave in a rock, which was almoſt inacceſſible; and he lived there on herbs and wild fruits. *Domoal* being one day with him remonſtrated to him the inconvenience of the place, becauſe no water could be had but what was to be fetched at a diſtance, and brought with great difficulty. The Saint bid him make a hole in the rock, for ſaid he, you know, my ſon, God heretofore brought water out of a rock to give drink to his people in their thirſt: *Domoal* ſtrove to do as he was bid, whilſt the Saint on his knees addreſſed his prayer to God; who cauſed upon the ſpot a ſpring of clear water to guſh out of the rock, which continues to flow to this day.

GOD was pleaſed on other occaſions to favour his ſervant with the gift of miracles; of which my author gives many inſtances. Once when almoſt all his Monks of *Luxeuil* were ſick in bed, he commanded them to get up and go out to work: all that obeyed him recovered the ſame day; the diſobedient kept their fevers all the year. Another time he ſet his religious of *Fontaines* to work at their harveſt, in a very rainy ſeaſon; and by his prayers reſtrained the ſhowers, which fell heavily in all the neighbourhood, from reaching their fields. A Monk of his own kindred and name fell dangerouſly ill, and the Saint prayed for his recovery; but the good brother entreated him not to oppoſe his journey to his true country: he therefore changed his prayer, and having given him the ſacred Viaticum and his laſt bleſſing, ſent him home to our Lord.

BUT the greateſt of his miracles were wrought after he was perſecuted by King *Theodoric*, the grandſon of *Sigebert*, whom he had reprehended for his luſts. This Prince at firſt promiſed amendment: but afterwards being ill adviſed by his impious grandmother Queen *Brunichild*, he obliged the Saint to leave his dominions, after twenty years reſidence there. The man of God was firſt carried from his monaſtery to *Beſancon*; where he miraculouſly delivered all the priſoners from their chains: to whom alſo, by his prayers, the dores of the church were opened of themſelves, and ſhut again of themſelves, ſo that the ſoldiers, who purſued them, could by no means come at them. From hence he returned again to *Luxeuil*: upon which the King ſent thither a company of ſoldiers, to lead

lead him into baniſhment; but tho' they came to the place, and often paſſed and repaſſed ſo near him, as even to tread upon his feet, they could not ſee him. This provoked the King ſtill more and more, who ſent forthwith two of his principal officers to the monaſtery, to oblige the Saint to leave *France* for good and all, and to return into *Ireland*. The Saint, upon this, bid adieu to his beloved Diſciples; and taking along with him ſome of the *Iriſh* and *Britons* (for the King would not ſuffer any of the *French* to accompany him) was conducted by the ſoldiers thro' *Beſancon* and *Autun*, to the caſtle of *Avalon*; and from thence by *Auxerre* to *Nevers*; where he took boat to go down the *Loire* as far as *Nantes*, in order to be put on ſhip-board there, and ſent away to *Ireland*. In the way he wrought many miracles, as well in delivering divers perſons poſſeſſed by the Devil, as in reſtoring others that were frenetick to their right ſenſes, and opening the eyes of a blindman at *Orleans*, whoſe wife had hoſpitably entertained him and his Diſciples. On the other hand, ſome that offered violence to him or his were quickly overtaken by viſible judgments of Heaven. When he arrived in the neighbourhood of *Tours*, he deſired leave of his guards to go a ſhore, to make his prayer at the tomb of St. *Martin*: which they at firſt refuſed; till not being able by any ſtrength or art, to make their boat advance any farther, they were obliged to conſent.

AT *Tours* the man of God paſſed the night in prayer, at the monument of St. *Martin*, and foretold the next day, being at table with the Biſhop, that his perſecutor *Theodoric* and all his race ſhould periſh within three years. At *Nantes* he was put on board a veſſel bound for *Ireland*; but God would not ſuffer the veſſel to go forward, whilſt he was on board: ſo that the maſter ſet him on ſhore: after which, no one preſumed to give further moleſtation to one, whom the Almighty ſo viſibly protected. Being therefore now at full liberty he went to King *Clothair*, who reigned in the weſtern parts of *France*. This Prince received him kindly, and gave ear to his charitable remonſtrances, for the amendment of his life: to whom the Saint foretold, that within three years he ſhould be maſter of all *France*. *Clothair* would have retained him in his dominions; but he was inſpired to go forward to King *Theodobert*, the brother of *Theodoric* (who reigned in

Auſtraſia,

Auſtraſia, whilſt his brother reigned in *Burgundy*) deſigning to paſs from thence into *Italy*. In his way he wrought ſeveral miracles; and gave his bleſſing to St. *Fara*, and to St. *Audoen* or *Owen* (then both very young, afterwards eminent Saints) being entertained in the houſes of their Parents. *Theodobert* received him with joy, and prevailed on him to make ſome ſtay in the skirts of his dominions towards *Germany*; where (as we have ſeen in the life of his Diſciple St. *Gallus*) he converted a great number of idolaters to the Faith of Chriſt. In the mean time, war breaking out between the two brothers, *Theodoric* and *Theodobert*, the Saint adviſed the latter to quit the world, and to become a Monk, leſt otherwiſe he might come to loſe at once both a temporal and an eternal kingdom: foretelling withal, that if he did not now do it freely, he would be obliged ſoon to do it againſt his will, as it ſhortly after happened; when having loſt the battle of *Tolbiac* (*Anno* 614.) he was betrayed into the hands of his unnatural grandmother *Brunichild*, who cauſed him firſt to be ſhorn, and a few days after barbarouſly murdered.

WHILST this battle was fought, the Saint in his ſolitude ſaw in ſpirit what paſſed, and diſcovered it to one of his Diſciples. The Diſciple deſired him to pray to God, for the ſucceſs of their friend *Theodobert* againſt their common enemy. But the Saint refuſed it, ſaying, this was not according to the rule of the Goſpel; which enjoins us to pray for our enemies. But let God, ſaid he, diſpoſe of theſe Princes as he pleaſes. *Theodoric* did not long ſurvive this victory; being overtaken by divine juſtice, and burnt in a great fire at *Metz*. *Sigibert* his ſon, with his five brothers, were all not long after ſlain by King *Clothair*; and his grandmother *Brunichild* was put to an ignominious death. Thus did the Almighty revenge the cauſe of his Saint. But before this the man of God entirely left the *French* dominions and went into *Italy*: where *Aigulph* or *Agilulph* King of the *Lombards*, gave him a place to build a monaſtery at *Bobbio*, on mount *Apennin*. From whence, after one year, he paſſed to the mountain of eternity, *November* 21, *Anno* 615. He was buried at *Bobbio*, where great miracles have been wrought at his monument.

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ON the twenty third of *November* was celebrated, * of old, the feſtival of St. *Daniel*, the firſt Biſhop of *Bangor* in *North-wales*: the cathedral of which is dedicated to God, in his name. He flouriſhed in the former part of the ſixth century; and inſtituted, *Anno* 516, a college or monaſtery (of the apoſtolick order, ſays *Bale*) near the arm of the Sea that divides *Angleſey* from *Wales*: where King *Mailgo*, or *Maglocumus*, afterwards built a city; which from its beautiful or lofty choir, was called *Ban-cor* or *Bangor*. Here this Saint was ordained Biſhop by St. *Dubricius*; with whom alſo he joined his labours, for the extirpating the *Pelagian* Hereſy. He was preſent at the ſynod of *Brevi*, held againſt thoſe hereticks; and was deputed by that ſynod to bring St. *David* thither. Other particulars of his acts I have not been able to find. He departed to our Lord, *Anno* 545; and was buried in the *Iſle of Berdſey*. See *Uſher*'s *antiquities*, *p.* 274.

THERE was another holy and learned Biſhop of the name of *Daniel*, who ſucceeded St. *Hedda* in the Biſhoprick of *Wincheſter*, *Anno* 703, which See he moſt worthily adminiſtered for two and forty years, and then retired to the monaſtery of *Malmesbury*; where he repoſed in our Lord, *Anno* 745.

ON the twenty ſeventh of *November* is honoured, at *Rode* in *Brabant*, St. *Oda* Virgin, as Patroneſs of that place. She is ſaid to have been a daughter of the King of the *Scots*, who having loſt her ſight, hearing of the great miracles wrought at *Liege*, at the monument of St. *Lambert* Biſhop and Martyr; went over into that country, and was there cured of her blindneſs by the relicks of that Saint. In conſequence of this miracle ſhe conſecrated her virginity by vow to Chriſt; and inſtead of returning home, led a ſolitary and moſt holy life in the country then called *Taxandria* [now part of *Brabant*;] where alſo ſhe happily repoſed in our Lord, *Anno* 713; and was buried at the aforeſaid town of *Rode*. Her body was taken up by *Otbert*, Biſhop of *Liege*, *Anno* 1103, and was illuſtrated by divers

* So I conclude from the fair being kept there on this day.

miracles;

miracles: it now repoſes in the ſame town, in a collegiate church dedicated to God in her memory.

ON the twenty eighth of *November* is marked in ſome Martyrologies, the feſtivity of St. *Edwold* Hermite, anciently honoured in the Abbey of *Cerne* or *Cernel*, in *Dorſetſhire*. He was brother to St. *Edmund*, King and Martyr. After whoſe death, declining the ſucceſſion, he retired into the province of the *Weſt-Saxons*; and embraced an eremitical life, in a loneſome cell, not far from *Shaftsbury*. Here he ſpent his days and nights in prayer and contemplation, living upon nothing but bread and water; till he was called to a better life, towards the cloſe of the ninth century. His great ſanctity (atteſted alſo according to his acts in *Capgrave*, by divers miracles after his deceaſe) gave occaſion to a nobleman called *Egelwald*, to build in the ſame place a church and monaſtery in honour of St. *Peter*, where his relicks were depoſited in expectation of a happy reſurrection. See *William of Malmeſbury*, *p.* 250, 251.

THIS hiſtorian, *p.* 255, informs us alſo of another Saint, brother likewiſe of a King, honoured of old as patron in the Abbey of *Athelingay* in *Somerſetſhire*, *viz.* St. *Egelwin*, brother of *Kenewalch*, King of the *Weſt-Saxons*. For writing of that monaſtery he thus delivers himſelf: "The "Monks here are but few, and poor; but they value their poverty, or at "leaſt comfort themſelves under it, thro' the love they bear to repoſe and "ſolitude. They extol to the skies the praiſes of their patron St. *Egelwin*; "of whoſe ſanctity they are ſenſible by the continual benefits they receive. "It is the conſtant opinion he was brother of *Kenewalch*, King of the "*Weſt-Saxons*; but he was more ennobled by his virtue than his blood. He "was continually afflicted with ſickneſſes; but theſe hindered him not "from a fervent application to the love and ſervice of his God. He con-"cluded his life by a happy end; and now ſhews himſelf ever ready to "ſuccour ſuch as call for his aſſiſtance." So he.

ON the thirtieth of *November* I find commemorated St. *Brendan* Abbot: not the ſon of *Findloga*; of whom we have treated on the ſixteenth of *May*; but another no leſs famous of old in the churches of *Ireland*, ſon of *Nemaindus* a famous Poet, and founder of the monaſtery of *Birra*,

Birra, [in *King's county.*] He was, as well as the other St. *Brendan*, a Diſciple of St. *Finian* of *Cluainiraird*, and no leſs illuſtrious for wiſdom and ſanctity: inſomuch, that he is numbered with him amongſt the twelve Apoſtles of *Ireland*. He was united in the band of a moſt ſacred friendſhip with the great St. *Columkille*; who is ſaid to have been firſt directed by him to the *Iſle of Hii*. He departed to our Lord, as ſome ſay, *Anno* 564, or, as others affirm, *Anno* 572, his happy death was revealed, at the very time it happened, to St. *Columkille*, then reſiding in his monaſtery of the *Iſle of Hii*; as we learn from St. *Adamnan* in his third book of the life of that Saint, *c.* 15. who ordered on that occaſion *Diormit* his Miniſter to prepare all things for Maſs, to be celebrated in honour of the *Nativity*, as he called it, of this holy man. "For, ſaid he, this laſt night I ſaw "Heaven ſuddenly open, and the choirs of Angels going forth to meet his "ſoul, with ſo great light and ſuch incomparable brightneſs, as to illumi-"nate the whole earth."

DECEMBER.

Decem. 3. St. BIRINUS, Bishop, Apostle of the *West-Saxons*.

From St. *Bede*, *L.* iii. *c.* 7.

" THE nation of the *West-Saxons* (formerly called the *Gevissians*)
" embraced the Faith of Christ, says our historian, in the reign of
" King *Cynigils*; *Birinus* the Bishop preaching the word to them, who
" came into *Britain* by the advice of Pope *Honorius*; having promised,
" in his presence, that he would sow the seed of the holy Faith in the
" remoter parts of the dominions of the *English*, where no other teacher
" had been before him. Hereupon, by the commandment of the same
" Pope, he received episcopal consecration from *Asterius* Bishop of *Genoa*.
" But, coming into *Britain*, and first entring amongst the nation of
" the *Gevissians*, whom he found all Pagans; he thought it better to
" preach the word of God there, rather than to go further in search of
" people to preach to. He preached therefore the Gospel in that pro-
" vince; and the King himself [*Cynigils*] being instructed, was washed
" together with his people in the baptismal Font. At which time *Oswald*,
" the most holy and victorious King of the *Northumbrians*, happening to
" be present, stood his Godfather; and by a most beautiful alliance and
" most acceptable to God, received him, now dedicated to God by a
" new birth, for his son, whose daughter he was to take to wife. The

" two

" two Kings gave the ſame Biſhop the city called *Dorcic* [* *Dorcheſter* in " *Oxfordſhire*] for his epiſcopal See: where having built and conſecrated " churches, and by his labours called many people to the Lord, he de- " parted to him; and was buried in the ſame city. From whence after " many years, *Hedda* being Biſhop, he was tranſlated to *Wincheſter*, and " there depoſited in the Church of the bleſſed Apoſtles, *Peter* and *Paul*." So far St. *Bede*. But as to this particular of the body of St. *Birinus*'s being tranſlated to *Wincheſter*, it was formerly called in queſtion by the Canons of *Dorcheſter*; who earneſtly contended, as may be ſeen in *Capgrave*, that his body ſtill repoſed in their church; where alſo very great Miracles were wrought at his Monument. St. *Birinus* has a place on this day in the *Roman* Martyrology.

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ON the third of *December*, the *Roman* Martyrology alſo commemorates St. *Lucius* the firſt Chriſtian King of the *Britons*: who as St. *Bede*, from more ancient records, relates *l.* i. *c.* 4. ſending to the holy Pope *Eleutherius*, was by his means received into the Church of Chriſt about the middle of the ſecond century. The miſſioners ſent by this Pope were *Fugacius* and *Damianus*; who baptized the King and his people: from which time, ſays St. *Bede*, the *Britons* preſerved the Faith they had received, entire and uncorrupted in perfect peace, till the times of the Emperor *Diocletian*. As to the good King St. *Lucius*, it is the tradition of the churches of the *Switzers* and *Griſons*, that after the converſion of his own people, he went abroad, firſt into *France*, and then into *Germany*; where he became an Apoſtolick preacher, and converted great numbers to the Faith of Chriſt; eſpecially in the provinces confining upon the *Alps*: where alſo he is ſaid to have been conſecrated Biſhop of *Chur* or *Coire*, the capital of the province of the *Griſons*; and at length to have ended his days by martyrdom. There is an ancient monaſtery not far from the city of *Chur*, which bears his name: and his feaſt is ſolemnly kept with an

* Formerly a city, now a village. In St. *Birinus*'s time it belonged to the province of the *Weſt-Saxons*; but afterwards to the *Mercians*. The Biſhoprick was tranſlated by St. *Hedda* to *Wincheſter*: but afterwards the Biſhops of *Eaſt-Mercia* and *Lindſey* reſided there, till the See was tranſlated to *Lincoln*.

Octave, in all that Dioceſe. Where alſo his ſiſter St. *Emerita* is honoured as Virgin and Martyr on the fourth day of this ſame month.

ON the third of *December* is alſo commemorated St. *Sola*, an *Engliſhman*, a Diſciple of St. *Boniface*, Archbiſhop and Martyr; who was firſt an Apoſtolic preacher, afterwards an Hermite at *Solenhof*, in the Dioceſe of *Eychſtadt* in *Germany*: he exchanged his mortal life for a happy immortality, about the year 768.

Decem. 4. St. *OSMUND*, Biſhop of *Sarum*.

From *William of Malmesbury*, *L.* ii. *de Pontif.* 250. and the leſſons of the *Sarum* Breviary.

ST. *Oſmund* was by birth a *Norman* of a moſt noble extraction; being Earl of *Seez* in *Normandy*, in the time of Duke *William* that was afterwards Conqueror of *England*. In his younger days he was remarkable for his wiſdom, innocence, and purity. After the death of his father, coming to his Earldom, he imployed the revenues of it in pious uſes; and lived in ſuch manner in the world, as to ſet an excellent example to all Chriſtian Cavaliers, of aſſociating together, as well in peace as in war, the duties of religion and piety, with thoſe of the magiſtrate, the courtier, or the ſoldier. He attended the Duke his maſter in his expedition into *England*; and was by him created Earl of *Dorſet*; and ſome ſay, Lord Chancellor of the Kingdom: for the Conqueror had an extraordinary opinion both of his prudence and of his piety. But *Oſmund* deſired rather to chuſe Chriſt for his inheritance in the eccleſiaſtical ſtate; and quitted the court to ſerve the church.

UPON the death of Biſhop *Herman*, *Anno* 1076, he was advanced to the See of *Salisbury*, the cathedral of which he built and dedicated, under the name and invocation of the bleſſed Virgin; taking care to furniſh it abundantly not only with all other proper ornaments, but more eſpecially with

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an excellent ſet of learned eccleſiaſticks; whom he invited from all parts, and obliged by his bounty and munificence to ſtay with him; ſo that the Canons of *Salisbury*, in his days, were the moſt eſteemed of any in the whole Kingdom for learning and regularity. He alſo furniſhed his church with a noble library; being not aſhamed to contribute his own labours to it, by copying out with his own hand, or binding at his leiſure hours, ſuch books as were wanting. He was alſo the firſt compiler of the *Sarum* office, for the uſe of his own church; which was afterwards embraced and followed by moſt of the churches of *England*, *Ireland* and *Wales*. As to the reſt, *Polydore Virgil*, in the ninth book of his hiſtory, gives him the character, "that he was a *moſt holy man*, who made it "his buſineſs on all occaſions, to ſet forth examples of the moſt con- "ſummate virtue: who deſpiſed all pleaſures, and lived in ſuch manner, "as ſcarce to have had his equal ever ſince, much leſs his ſuperior, "either in ſanctity of life, or induſtry in affairs, or in his learning "and writings." *William of Malmesbury*, who was almoſt a cotemporary, adds that he was ſo remarkable for his love of purity, that even malice itſelf could not fix a ſiniſter ſuſpicion upon him in this kind: that he was a ſtranger to all ambition and covetouſneſs: and concludes his account of him, by telling us, that if by his living in the world he contracted any ſpots or ſtains from the duſt of the world, he is believed to have expiated them by his patience under a long and lingring illneſs, with which he was viſited before his death. He paſſed to a better life, on the fourth of *December*, *Anno* 1099; and was buried in his own cathedral; where innumerable miracles were wrought at his tomb, not only in the cure of all diſeaſes, but even in raiſing the dead to life. He was canonized by Pope *Calixtus* the third, *Anno* 1456. His feaſt was celebrated on this day, with an office of nine leſſons, thro' the whole province of *Canterbury*; and his Tranſlation, in the Dioceſe of *Sarum*, on the ſixteenth of *July*, with an Octave. His ſhrine was defaced by King *Henry* VIII: but his body ſtill repoſes under a marble ſtone, in the chapel of the bleſſed Virgin; with this only inſcription, *Anno* MXCIX.

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ON the fourth alſo of *December*, the *Iriſh* Martyrologies commemorate St. *Berchan* Abbot: of which name there were divers Saints of that nation. The moſt celebrated amongſt them was cotemporary with St. *Coemgen*; and, as we read in the acts of that Saint, had loſt indeed the ſenſe of his bodily eyes, but was wonderfully favoured with prophetick light. He flouriſhed after the middle of the ſixth century, and is different from the Saint mentioned above, on the twelfth of *October*.

ON the fifth of *December*, *Wilſon*'s *Engliſh* Martyrology commemorates holy *Chriſtina*, ſiſter of St. *Margaret* Queen of *Scots*; who retiring from the world, choſe Chriſt for her ſpouſe, in the monaſtery of *Rumſey* in *Hampſhire*; where ſhe lived holily, and died happily, towards the cloſe of the eleventh century. She is ſaid, in St. *Margaret*'s leſſons in the *Roman* Breviary, to have embraced, with her mother *Agatha*, a moſt holy kind of life, yet I do not find, that either the one or the other was ever canonized by the church.

ON the ſixth of *December* is marked in ſome *Iriſh* Martyrologies, the feaſt of St. *Neſſan*: of which name there were at leaſt three Saints of that nation; as appears from St. *Ængus*, *l.* i. *Opuſc. c.* 1, 2, 3: the firſt was a Biſhop, whom *Colgan* ſuppoſes to be the Saint of this day; the ſecond was a Prieſt and Abbot, a Diſciple of St. *Barrus*, and honoured jointly with him as patron of *Cork*; the third was a Deacon, a Diſciple of St. *Patrick*, formerly honoured as patron in the monaſtery of *Mungarret*, *July* 25. The acts of theſe Saints are not now extant: at leaſt *Colgan* could not meet with them: ſo that we know no particulars of their lives. I find one St. *Neſſan*, named amongſt the moſt illuſtrious Saints of *Ireland*, as well in the ancient catalogue, publiſhed by *Uſher*, as in the epiſtle of *Cummianus*, relating to the controverſy about *Eaſter*, to *Segenius* Abbot of *Hii*: but which of theſe three he was, or whether he might not be diſtinct from them all, I cannot certainly diſcover. *Uſher* (*p.* 497.) ſuppoſes him to be the ſame St. *Neſſan* who is affirmed, by *Alan* Archbiſhop of *Dublin*, to have reſided in a little iſland near the coaſt, called *Ireland*'s-*Eye*, and there to have

have ſpent his days in watching, faſting and prayer: who alſo attributes to him that book of the four Goſpels, which the inhabitants called *Kerlowre* (now corruptly *the garland of Houth)* which was held of old in ſo great veneration, that even the moſt religious ſcarce durſt ſwear by it, becauſe of the judgments God had ſhewn on ſuch as had forſworn themſelves on it.

Decem. 9. St. *WULFHILDE,* Abbeſs.

From *William of Malmesbury*, *L.* ii. *de Pontif.* and her acts in *Capgrave.*

ST. *Wulfhilde* was of noble *Engliſh Saxon* blood; her father, grandfather and great grandfather having all been Earls. But ſhe was more ennobled by her ſanctity, than by her extraction. She was brought up from a child in the nunnery of *Wincheſter*, and there learnt to deſpiſe all things that have an end, and to devote herſelf wholly to the love and ſervice of the eternal King. For the love of him ſhe rejected the offers made her by King *Edgar*, and not without a miracle eſcaped his violence: which this Prince ſeeing, not only ceaſed to give her any further moleſtation, but alſo encouraged her good purpoſes, and aſſiſted her in reſtoring to its ancient ſplendor the monaſtery of *Barking* in *Eſſex*; and in founding another monaſtery at *Horton* in *Dorſetſhire:* both which ſhe ruled and directed as Abbeſs, with great wiſdom and ſanctity. In the troubleſome times that followed King *Edgar*'s death, ſhe was ejected, with her ſiſters, by Queen *Elfride*, out of her monaſtery; at which time ſhe foretold, that after ſome years, ſhe ſhould be reſtored again on the ſame day; as it afterwards happened. At length, after having trained up many chaſte ſpouſes for Chriſt, and taught them both by word and example to aſpire continually to him; ſhe went to enjoy him in his heavenly Paradiſe, in the days of King *Ethelred* the ſecond. She was illuſtrious for miracles both alive and dead: inſomuch,

that

that *Malmesbury* aſſures us, that tho' ſhe came later in time than her predeceſſors * St. *Ethelburge* and St. *Hildelide*, ſhe was not behind them in ſanctity or in miracles; for that whoſoever came to implore her aſſiſtance uſually obtained what he asked, if he wanted not Faith. Her body was taken up thirty years after her death, and was found, together with all her cloaths, as whole and ſound as if ſhe had been buried but a few days before. *Capgrave* relates in the acts of St. *Hildelide*, that three blind women coming to the church of *Barking*, and there addreſſing themſelves, one to St. *Ethelburge*, another to St. *Hildelide*, and the third to St. *Wulfhilde*, were all reſtored to their ſight by the interceſſion of theſe Saints.

Decem. 12. St. *FINIAN*, Biſhop of *Clonard*.

From his acts, publiſhed by *Colgan (Feb.* 23.) from a manuſcript of *Salamanca*.

ST. *Finian*, who is alſo called *Finnio* and *Finbarrus*, was born in *Leinſter* of noble parents in the fifth century. He was baptized in his infancy by St. *Abban* (of whom we have treated on the twenty ſeventh of *October*) and educated from his childhood by the holy Biſhop *Fortchern*, a Diſciple of St. *Patrick*. His faith and piety, when he was yet a boy, was ſo great, that God was pleaſed to favour him already with the gift of miracles. When he was come to man's eſtate, he repaired to a ſervant of God, called *Cayman* (who led a ſolitary life in the *Iſle of Dairinis*, near the coaſt of *Wexford*) and put himſelf under his diſcipline. After which he paſſed over into *Wales*; where he is ſaid, at his firſt arrival to have learnt by miracle the *Britiſh* tongue, and to have converſed with three eminent *Britiſh* Saints. *viz.* St. *David*, St. *Gildas* and St. *Cathmael*. He remained in *Britain* thirty years, where he built three churches, and wrought divers miracles.

* Theſe two Saints were Abbeſſes of *Barking*, three hundred years before.

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About the year 520. he returned into *Ireland*, taking along with him, amongſt other religious men of the *Britiſh* nation, *Bitheus* and *Genocus*, or *Mogenochus*; who were afterwards held in great veneration for their ſanctity in the churches of *Ireland*. Here, after divers other religious foundations, he at length fixed his abode at *Cluain-Iraird* (now *Clonard* in *Weſtmeath*) "where, ſays the author of his life, ſhining like the Sun in the middle of "the firmament, he illuſtrated the world with the rays of his virtues, of "his ſaving doctrine, and of his miracles. For the fame of his good-"works drew many great men to him from divers parts of the land, as to "an admirable ſanctuary of all wiſdom, to learn in his ſchool the ſacred "Scriptures, and the eccleſiaſtical inſtitutes: amongſt whom the moſt "eminent were the two *Kierans*, *Columkille*, and *Columb* the ſon of *Crim-*"*thain*, the two *Brendans*, *Mobhy Clarineach*, *Laſrean* the ſon of *Nat-*"*fraich*, *Sinellus* the ſon of *Moenac*, *Cainnechus*, *Ruadan* of *Lothra*, and "*Ninnidhius*." All ſo illuſtrious for ſanctity, as to be ſtiled the *twelve Apoſtles of Ireland*. Beſides theſe St. *Finian* is ſaid to have trained up in piety and learning, no fewer than three thouſand Monks, ſo that with good reaſon he is called the maſter, or teacher of the Saints of *Ireland*; and is eſteemed, after St. *Patrick*, the * chiefeſt Doctor of the churches of that iſland. As to the reſt, the writer of his acts gives him the following character. "He was repleniſhed, ſays he, with all ſcience, as a ſcribe "moſt learned [in the kingdom of Heaven] to teach the law of God's "commandments: he was moſt charitable and compaſſionate; for he be-"came infirm with the infirm, he wept with thoſe that weeped, and was "ever ready to exerciſe all other works of mercy: he mildly healed both "the ſouls and bodies of ſuch as applied to him: he mortified himſelf to "give example to others: his love for his neighbours was pure and from "his heart; and his hatred for all vices was general. His common food "was bread and herbs, and his drink water——He took his neceſſary "reſt, not on a bed, but on the bare ground, with a ſtone under his head

* *Finian* (ſays *Uſher*) after his thirty years ſojourning abroad in *Britain*, returning to *Ireland*, to reſtore the Faith, which had been neglected upon St. *Patrick*'s deceaſe, opened there a ſchool, out of which (as from the *Trojan* horſe) innumerable men came forth, who excelled in learning and piety. *Index Chron. Anno* 520.

" for a pillow. In a word, he was merciful to all others, and only hard " and auſtere to himſelf; and like another *Job*, never ſinned in his lips, *&c.*" St. *Finian* went to receive the reward of his labours, in a good old age, on the twelfth of *December*, *Anno* 552. according to the *Inisfallen* annals quoted by *Uſher*. But he muſt have lived many years longer according to thoſe writers, who affirm that it was by his advice that St. *Columkille* undertook (*Anno* 563) his miſſion amongſt the *Picts*.

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ON the thirteenth of *December*, was anciently celebrated in *Ireland* the feaſt of St. *Columba* the ſon of *Crimthain*, founder of the famous monaſtery of *Tyrdaglas* in *Munſter*. He was born in *Leinſter* of royal blood; and brought up, as we have ſeen, in St. *Finian*'s ſchool; being one of his chiefeſt Diſciples: who alſo foretold he ſhould adminiſter to him the ſacred Viaticum in his laſt illneſs, as afterwards happened. With the advice of his maſter he made a pilgrimage to *Rome*, to honour there the monuments of the Apoſtles and Martyrs. Returning thence he became himſelf a great maſter of a ſpiritual life, and trained up many holy Souls in the ſcience of the Saints. The moſt eminent amongſt his Diſciples, were St. *Fintan*, afterwards Abbot of *Cluain-ednech*, St. *Coemhan*, Abbot of *Enach-truim*, and St. *Mocumin*, who repoſes at *Tyrdaglas*; where alſo, St. *Columba* himſelf laid down the load of the fleſh, to go to enjoy his God, ſometime after the middle of the ſixth century.

ON the ſame day I find alſo marked the feſtival of St. *Cormac*: of which name there were divers *Scottiſh* or *Iriſh* Saints; amongſt the reſt one that has a place in the ancient catalogue, with the moſt celebrated Saints of the ſecond rank; whom *Uſher* ſuppoſes to be the ſame that is numbered by St. *Adamnan*, in the life of St. *Columkille* (*l.* iii. *c.* 117.) amongſt the Saints, founders of monaſteries, who came to viſit that holy man. Who alſo, as the ſame writer informs us, made three different attempts to find in the northern-ocean a ſolitude where he might fix his abode for the remainder of his life, but could not ſucceed.

ON the thirteenth of *December*, is alſo commemorated St. *Eadburge*, or *Edburge* Virgin, Abbeſs of the monaſtery of *Menſtrey*, in the *Iſle of Thanet*.

Thanet. She ſucceeded St. *Mildred* in this office; and tranſlated the body of that Saint to the new church, which ſhe built in honour of St. *Peter* and St. *Paul*: and after having worthily diſcharged every part of her duty for many years, ſhe repoſed at length in our Lord, about the year 751, ſays *Thorne*, quoted in *Dugdale*'s *Monaſtic Vol.* I. *p.* 84. Amongſt the epiſtles of St. *Boniface*, Apoſtle of *Germanny* (publiſhed by *Serarius*) there are four written to the Abbeſs *Eadburge*; and two from her to St. *Boniface*. It is probable this correſpondent of St. *Boniface* might be the ſame St. *Eadburge*, that is honoured on this day: the more becauſe ſhe was an Abbeſs in *Kent*; and of the blood royal of that province. But we cannot ſo eaſily believe the account that is given of her in *Capgrave*, who makes her daughter of St. *Ethelbert*, the firſt Chriſtian King of the *Engliſh*, by his Queen *Berta*. For what probability is there that a daughter of that Prince, who died *Anno* 616, ſhould ſucceed in quality of Abbeſs, St. *Mildred* (who was great grand-daughter of the ſame King, and was certainly living *Anno* 694.) and ſhould ſurvive till the year 751. It is likely this author has confounded St. *Eadburge*, with St. *Ethelburge* daughter to St. *Ethelbert*, who after the death of her husband King *Edwin* conſecrated herſelf to God, and became Abbeſs (not of *Menſtrey* but of *Lyming*) in *Kent*, and departed to our Lord on the thirteenth of *December*, towards the cloſe of the ſeventh century. St. *Eadburge*'s relicks were tranſlated, together with thoſe of St. *Mildred*, to *Canterbury*, *Anno* 1055, and there depoſited, by Archbiſhop *Lanfrank*, in the church of St. *Gregory*.

Decem. 14. St. *DROSTAN*, Abbot.

ON the fourteenth of *December*, the *Scots* Breviary celebrates the feaſt of St. *Droſtan* Abbot, who flouriſhed in the latter end of the ſixth century. According to the account given of him in the leſſons read on that day, he was of royal extraction: and from his very childhood, upon hearing of the myſteries of the incarnation and paſſion of the Son of God, took a happy reſolution of wholly giving himſelf up to divine love.

His parents, far from diſcouraging this ſacrifice he deſired to make of himſelf to God, were willing to forward it; and therefore committed him to the care of the great St. *Columba*, to be inſtructed by him, and trained up to all that is good. He took the habit of religion in *Ireland*, in the monaſtery of *Dal-congaile*; where alſo in proceſs of time he was made Abbot, and in this office, both by word and example, brought on his Religious in the ways of Chriſtian perfection. At length he withdrew himſelf into *Scotland*, and there became an Hermite in a place called *Glenu-esk*, where alſo he built a church; and after a moſt holy and penitential life, repoſed in our Lord. His relicks were honoured of old at *Aberdeen*, where many miracles have been wrought by his interceſſion.

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ON the fourteenth day of *December* is alſo kept, at *Vannes* in the leſſer *Britain*, the feſtivity of St. *Fingar*, or *Guinger*, and his companions Martyrs. According to their acts (which ſome have attributed to St. *Anſelm*) they were natives of *Ireland*, and of the number of St. *Patrick*'s firſt converts. *Fingar* in particular was a ſon of one of the Kings of that iſland; who incurred his father's diſpleaſure, by receiving St. *Patrick* with honour, and embracing the Faith of Chriſt; and was thereupon drove into baniſhment. On this occaſion he ſailed over into *Armorica* or *Little-Britain*, with ſome other young gentlemen his friends and companions; and was kindly received by the governor of that province. Here he embraced a ſolitary life, and built an oratory, where for ſome time he devoted himſelf to divine love. At length he was admoniſhed by an Angel to return into *Ireland*, where by this time his father was dead; and a great part of his people had embraced the Chriſtian Faith. Theſe would have obliged him to have ſucceeded in the Kingdom; but he told them, that having dedicated himſelf to Chriſt, and put his hand to the plough, he would not look back and return to the world. His ſiſter *Pialæ* reſolved to follow his example: with whom and many others (to the number, as it is ſaid, of ſeven hundred and ſeventy ſeven) he ſet ſail for *Britain*, in order to ſeek there a proper place for their mortal pilgrimage. They landed in *Cornwall*, where at that time *Theodorick* a Pagan was King; who ſhortly after

after ordered them all to be maſſacred in hatred of their religion. A church was built in proceſs of time over the ſepulcher of St. *Fingar*. From whence it is probable his relicks were afterwards tranſlated into *Little-Britain*. He ſuffered about the year 455. St. *Fingar*'s acts give him alſo for a companion of his martyrdom, St. *Hia* or *Iia*, an *Iriſh* Virgin renowned for ſanctity, who was formerly honoured in *Cornwall* at a town upon the coaſt, which to this day is called from her St. *Ies*.

Decem. 15. St. *PALLADIUS*, Biſhop.

From St. *Proſper*, *L. contra collatorem*, *C.* 41. and in his chronicle, *Anno* 429, 431.

WE know but few particulars of the life of St. *Palladius*: but thoſe few are ſo much to his honour, that the nations of the *Scots* and *Iriſh* have for ſome ages contended which of them ſhould claim him for their Apoſtle. As to his native country, it does not appear whether he was a *Roman* or a *Briton*: tho' later writers generally ſuppoſe him to have been a Deacon of *Rome*. All that we know for certain of him, is what we learn from St. *Proſper*, a holy Father, who flouriſhed at the ſame time, and was one of the chief champions of the Church of Chriſt againſt the *Pelagian* hereticks. This Saint in his chronicle (*Anno* 429.) writes as follows. " *Agricola* a *Pelagian*, ſon of *Severianus* a *Pelagian* " Biſhop had corrupted (at this time) the churches of *Britain*, by the " infinuation of his doctrine. But by the means of *Palladius* the Deacon " [*actione Palladii Diaconi*] Pope *Celeſtine*, ſends thither *Germanus* Biſhop " of *Auxerre*, as his Legate [*vice ſuâ*] and having ejected the hereticks, " brings back the *Britons* to the Catholic Faith. And, *Anno* 431, at this " time, *Palladius* is ordained by Pope *Celeſtine*, and ſent firſt Biſhop to " the *Scots*, who believed in Chriſt. And in his book againſt the thirteenth conference of *Caſſian* (*contra collatorem*, *c.* 41.) writing of the ſame Pope *Celeſtine*,

Celeſtine, and his care for delivering the *Britiſh* churches from the *Pelagian* Hereſy: he adds, that he *ordained alſo a Biſhop for the* Scots; *and thus whilſt he endeavoured to preſerve the* Roman *iſland catholick, he made alſo the barbarous iſland chriſtian. Dum Romanam inſulam ſtudet ſervare catholicam, fecit etiam barbaram chriſtianam.* Where he ſpeaks according to the ſtile of the *Romans*, who called all *Barbarians* that were not within the limits of their empire.

HENCE it appears, *Firſt*, That St. *Palladius* was highly inſtrumental in procuring the deliverance of the *Britiſh* churches from the infection of the *Pelagian* Hereſy. *Secondly*, That after this deliverance, he was ordained Biſhop by Pope *Celeſtine* for the nation of the *Scots*; and, as St. *Proſper* expreſſes it, was their firſt Biſhop. *Thirdly*, That amongſt theſe *Scots*, to whom he was ſent, there were already ſome that believed in Chriſt. *Fourthly*, That his miſſion was bleſſed with ſuch ſucceſs, in the converſion of unbelievers, that he is ſaid to have made their iſland *Chriſtian*. Now the controverſy between the *North-Britons* and the *Iriſh* is, to which of their nations St. *Palladius* was ſent; the name of *Scots* having formerly been common to both the one and the other: which conteſt might perhaps be compounded, by ſaying, he was ſent to them both; they being reputed, at that time, as but one and the ſame people. As to the particulars of his labours in *North-Britain*, I find but little or no account of them: only the *Scots* hiſtorians generally give him for his Diſciples, St. *Servanus*, whom, they ſay, he made Biſhop, and ſent to preach in the *Iſles of Orkney*; and St. *Tervan*, whom he created Biſhop of the *Picts*. But according to *Uſher*'s chronology, theſe two Saints could not be Biſhops in St. *Palladius*'s time.

AS to our Saint's labours in *Ireland*, the ancient writers of the acts of St. *Patrick*, inform us, that St. *Palladius* landed there, in the province of *Leinſter*, with twelve companions; and having brought over ſome of the *Gentiles* to the Faith of Chriſt, built three churches: but was, not long after, baniſhed the iſland by *Nathi* ſon of *Garrchon*, King of *Leinſter*. Upon which he returned into *Britain*; (leaving behind him in *Ireland* his diſciples *Auguſtine* and *Benedict*) and there not long after repoſed in our Lord, at *Fordun* in the province of *Merne*, then belonging to the kingdom of the *Picts*. Where alſo, as *Hector Boethius* (*l.* vii. *fol.* 128.) acquaints

quaints us, his relicks were kept in his days; having been inſhrined by *William Schewes*, Archbiſhop of St. *Andrew*'s, *Anno* 1494.

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ON the ſixteenth of *December*, the *Roman* Martyrology commemorates St. *Bean*, Biſhop of *Murthlac*; which See was afterwards tranſlated to *Aberdeen*, by *David* King of *Scots*. The acts of this Saint (if formerly written) have in all appearance undergone the ſame fate as thoſe of moſt of the other *Scottiſh* Saints; at leaſt I have not been able to meet with them. *Camerarius* in his *Menologium*, *p.* 261, tells us, he "adminiſtered his Dioceſe "for two and thirty years, with that prudence, that integrity, and all thoſe "other virtues which become a true paſtor of Souls: that neither the "honour, to which he was raiſed, prejudiced in the leaſt his humility and "his contempt of himſelf, nor any exterior occupations took off his con-"tinual attention to, and familiarity with his God." He flouriſhed under King *Malcolm* the ſecond, in the former part of the eleventh century.

THERE was alſo another St. *Bean*, a Biſhop in *Ireland*, mentioned as an eminent Saint, in the ancient acts of St. *Furſey*; and a third ſpoken of by *Giraldus Cambrenſis* [*Topogr. Hib. Diſt.* 2. *c.* 40.] whoſe church, in the confines of *Ulſter*, was held in great veneration.

Decem. 18. St. *WINIBALD*, Abbot.

From his life by a Nun of *Heidenheim*, his kinſwoman, &c.

ST. *Winibald*, or *Wunibald*, was ſon of the holy Prince St. *Richard*, and elder brother to St. *Willibald* and St. *Walburge*. When he was but nineteen years old he quitted all his worldly hopes to conſecrate himſelf to the love and ſervice of his Maker; and went abroad with his father and brother, *Anno* 720. After the death of his father, he embraced a monaſtick life at *Rome*, together with his brother *Willibald*, and remained in that city

city for about ſeven years: after which, returning into *England*, he prevailed with divers of his kindred and acquaintance to dedicate themſelves in like manner to divine love, and to follow him in his journey back to *Rome*. Here he continued ſerving God in the habit of Religion, and making daily progreſs in chriſtian perfection; till St. *Boniface*, his kinſman, the Apoſtle of *Germany*, coming to *Rome* (*Anno* 738.) prevailed with him to follow him into *Germany*, there to labour in our Lord's vineyard. This apoſtolick prelate conferred alſo on him the prieſtly order, and committed no fewer than ſeven churches, or congregations to his care, in the province of *Thuringia*; which he governed in ſuch manner, as to bring them on both by word and work in all true chriſtian piety. From *Thuringia* he paſſed into *Bavaria*, where he reclaimed many ſinners from their evil ways: and from thence he went to preach the word of Life to the city of *Mentz*. In the mean time he did not forget himſelf, whilſt he preached to others; but was ever aſpiring to greater perfection. In order to this, and to fly the applauſe of the world, he reſolved on ſeeking out ſome ſolitude, where he might more freely attend to divine contemplation: and with the advice and aſſiſtance of his brother St. *Willibald*, Biſhop of *Eychſtadt*, he choſe for this purpoſe a wilderneſs, in that Dioceſe, where (*Anno* 750) he laid the foundations of the famous abbey of *Heidenheim*. Many reſorted to him here to learn from ſo great a maſter, the true way that leads to life: for whom he built at firſt ſome ſmall cells and an oratory; till by degrees a larger monaſtery was formed. He alſo founded in the ſame place another convent for his ſiſter St. *Walburge* and her ſacred Virgins: and took ſuch care of both theſe communities, that they were, during his time, moſt excellent models of religious perfection. But notwithſtanding the love he had for ſolitude and contemplation, he did not in ſuch manner confine his charity to himſelf, or to his religious brethren and ſiſters, as wholly to lay aſide his former apoſtolick labours amongſt the people: whom he ſtill continued to inſtruct by his preaching; and that with ſo much fruit, that my author aſſures us, he entirely extirpated the relicks of Paganiſm in that country; and reclaimed great numbers of wicked chriſtians from their vicious lives. In the mean while he ſeldom or never abſtained from offering up daily the ſacrifice of the Maſs; was conſtant in ſinging Pſalms, and in

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reading and meditating on God's holy word (which he made the ſubject of his common converſation) and led a moſt mortified life, in faſting, watching, &c. For three years before his death, he laboured under a grievous infirmity, by which his ſoul was purified like gold in the furnace. At length when the day of his diſſolution drew near, which he had ſome time before foreſeen and foretold, he ſent for his brother *Willibald*; and having aſſembled all his Religious, and made them a ſhort but excellent exhortation, to advance without intermiſſion towards God, and to perſevere to the end in his divine ſervice, lifting up his eyes to Heaven, and repeating thoſe words, *In manus tuas*, &c. *Into thy hands, O Lord, I commend my ſpirit*, he breathed out his ſoul into the arms of his Creator, to be happily united to him for all eternity. He died on the eighteenth of *December*, *Anno* 760, and was buried in his own oratory: where his ſepulcher was illuſtrated by many and great miracles.

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ON the eighteenth of *December* was alſo formerly, honoured in *Scotland*, St. *Manes*, Biſhop, of whoſe life we know no particulars. *Colgan* mentions two or three *Iriſh* Saints of the ſame name; but gives us nothing of their acts.

ON the nineteenth of *December*, *Wilſon* in his *Engliſh* Martyrology commemorates St. *Macarius*, Abbot of the *Scots* monaſtery in *Wurtzbourg*, illuſtrious for ſanctity and miracles in the twelfth century. And, on the twenty third of the ſame month, celebrates St. *Juthwara*, a *Britiſh* Virgin and Martyr, whoſe acts are publiſhed by *Capgrave*. On the ſame day, the *Scots* Breviary alſo commemorates St. *Carannus* Biſhop, and St. *Majota*, Virgin. But of theſe Saints we find few or no particulars that can be relied on: for as to the acts of St. *Juthwara*, in *Capgrave*, they appear to be but of ſmall authority.

ON the twenty ſixth of *December*, the *Iriſh* Martyrologies mark the feſtivity of St. *Jarlaithe*, the ſon of *Loga*, founder and firſt Biſhop of the church of *Tuam*: where, ſays *Uſher*, his memory is famous to this day. He was in his youth a Diſciple of St. *Benignus*; and in his advanced age,

inſtructer of St. *Brendan*, ſon of *Findloga*, and of St. *Colman*, ſon of *Leninus*. In the ancient catalogue of *Iriſh* Saints, he has a place in the ſecond claſs, as the moſt celebrated amongſt them after the two SS. *Finians*, and the two SS. *Brendans*. The cathedral of *Tuam* is dedicated in his name, and called from him *Tempull-Jarlaithe:* but his relicks are not there, but in the chapel of *Scrin*, in the ſame town. He flouriſhed in the beginning of the ſixth century. There was alſo another St. *Jarlaithe*, ſon of *Trienus*, a Diſciple of St. *Patrick*, who ſucceeded St. *Benignus* in the See of *Armagh*, *Anno* 465, and departed to our Lord (according to the *Ulſter* annals) *Anno* 482.

ON the twenty ſixth of *December* is alſo marked, in *Capgrave*, the happy death of St. *Tathai* Confeſſor: who being of royal extraction, and trained up in learning and piety, privately retired from *Ireland* his native country; and choſe for himſelf a ſolitary abode in the mountains of *Wales*. From whence he was invited, by King *Caradoc*, to open a ſchool in his city of *Gwent* (in *Monmouthſhire*) where amongſt many others, he had St. *Cadocus* for his Diſciple. He flouriſhed in the fifth century.

ON the ſame day, as *Colgan* informs us (*p.* 405.) was anciently honoured in *Ireland*, St. *Coman* or *Comman*, founder of the church of *Roſſcommon*; formerly a Biſhop's See, now tranſlated to *Elphin*. He was, according to his acts quoted by *Uſher*, *p.* 498, a native of *Ulſter*, and of a royal family: his father was named *Fealcon*, and his mother *Scribſide*. In his youth he was committed to the care of St. *Finian* of *Clonard*, ſurnamed the maſter of the Saints of *Ireland*; of whom he learnt as well chriſtian piety, as both divine and human ſciences. At length he was ſent by his maſter to preach the Goſpel in *Connaught*; where he gained many ſouls to Chriſt; and built a famous monaſtery, in the pleaſant vale of *Roſs*; which was given him, by the King of that province: where he had many diſciples and ſucceſſors illuſtrious for ſanctity. He flouriſhed in the ſixth century.

THERE were alſo divers other Saints of the name of *Coeman* or *Coman*, as may be ſeen in *Uſher*, *Colgan*, &c. ſuch as St. *Coeman*, Diſciple of St. *Columba* of *Tyrdaglaſs*, Abbot of *Enach-truim*; St. *Coeman*, brother to St. *Coemgen*; St. *Coeman* of *Kill-choemain*, in the third *Iſle of Aran*, &c.

Decem. 29. St. *THOMAS*, Archbiſhop and Martyr.

From his life, written by the learned and pious *John of Saliſbury* and three other cotemporary writers, all intimate acquaintances of the Saint: from his letters publiſhed by *Lupus*, and from the annals, hiſtories and chronicles of *Hoveden*, *Matthew Paris*, *Gervaſe*, *Brompton*, &c.

ST. *Thomas* was born at *London*, *Anno* 1119. His father was *Gilbert Becket*, a young gentleman, who thro' the ſpirit of penance, in the time of the *Croiſades*, undertook a journey to *Jeruſalem*; where, with divers other Chriſtians, he fell into the hands of the *Saracens*, and was for one year and a half a priſoner, or rather a ſlave, to one of their great men, whom they called *Admirals*. His behaviour, during his captivity was ſuch, that the barbarian his maſter had a more than ordinary conſideration for him; and often ſent for him when he was at table, to ask him a great many queſtions, concerning the countries thro' which he had paſſed, and the manners and cuſtoms of the people. The *Admiral* had an only daughter, who was much taken with the excellent qualities of *Gilbert*, and that wiſdom and virtue ſhe diſcovered in his whole conduct. This young Lady, after having found a favourable opportunity, which ſhe had been long ſeeking, enquired of Mr. *Becket* concerning his country, and his religion; and in particular informed herſelf of him, what was the Faith and Hope of the Chriſtians, and what the Life which the Goſpel enjoined? Mr. *Becket* told her, as to his country, he was of the kingdom of *England*, and of the city of *London*; and as to his Religion he explained to her in a few words, what the Chriſtian Doctrine was. She asked him if he would be willing to die for his God, and for that Faith which he profeſſed: he told her, he ſhould with the greateſt joy lay

down his life for the love of his God, if God would make him worthy of ſo great a happineſs. This anſwer touched her exceedingly, and ſhe conceived on the ſpot a deſire of becoming a Chriſtian, which ſhe made known to Mr. *Becket*; who contented himſelf at that time with telling her, he ſhould look upon her very happy if God gave her the grace to embrace his Truth, tho' it were with the loſs of all things this world can afford. Some time after, Mr. *Becket* and his companions found means of breaking their bands, and making their eſcape out of the priſon, in which they were every night confined. They were purſued the next morning, but in vain; for they arrived ſafe at the frontiers of the Chriſtians; and Mr. *Becket* for his part, made the beſt of his way home to *England*. The *Admiral*'s daughter, who kept her reſolution of embracing his Religion, did not ſtay long behind him, but quitting father, country, friends, and a plentiful inheritance, ſtole away by night to the chriſtian territories; and putting herſelf here into the company of ſome *Engliſh* Pilgrims that had a ſlender knowledge of the *Saracen* tongue, ſhe embarked with them for *England*: where arriving at *London*, ſhe was providentially directed to the very houſe of Mr. *Becket*; and being firſt inſtructed, and baptized by the name of *Matildes*, was married to him in St. *Paul*'s church, by the Biſhop of *London*. From which time, leading a life worthy of the chriſtian profeſſion, ſhe brought forth within a twelvemonth her firſt born child, which was our Saint, of whoſe future ſanctity ſhe received divers divine preſages from Heaven, even whilſt ſhe bore him in her womb.

THOMAS in his very childhood diſcovered many excellent qualities, which rendered him aimable to all that knew him. His mother took care from his infancy to train him up in the fear of God; and he began, when very young, to exerciſe himſelf in watching, faſting and other penitential practices. He had even then a great love for truth, and would never tell a lie ſo much as in jeſt. He had alſo a particular devotion to our bleſſed Lady: who once appeared to him in the violence of a fever, and not only aſſured him he ſhould recover, but alſo ſeemed, to put in his hands two golden keys, as an emblem of that paſtoral charge, with which he was one day to be intruſted. His father committed him, when a boy, to the care of a monaſtery of Canon Regulars: afterwards, as he grew up, he performed his lower ſtudies

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at *London*, his higher at *Paris*. Then returning home, he was employed for ſome time in ſecular affairs, in which he gave great ſatisfaction. 'Tis true, he was hurried away for a while, by too great a love to the diverſions of hunting and hawking, whilſt he lived in the family of a certain nobleman, who made ſuch kinds of ſports his whole buſineſs: but he was quickly reclaimed from this paſſion by a viſible miracle wrought in his favour; when, having flung himſelf into a river to ſave his hawk, he was carried down the ſtream to a mill, the wheel of which was ſuddenly ſtopt by an inviſible power, to give his companions opprotunity to draw him out, and reſcue him from the jaws of death.

UPON this he quitted the nobleman's family, and addreſſed himſelf to *Theobald* the Archbiſhop of *Canterbury*, a wiſe and holy Prelate: who willingly received him, and, after having had a ſufficient experience of his virtue and wiſdom, employed him on many important occaſions, ſent him divers times to *Rome*, and at length made him his Archdeacon. Not long after, upon the acceſſion of *Henry* the ſecond to the throne, the office of Lord Chancellor of the Kingdom being vacant, the Archbiſhop gave ſo advantageous a character of his Archdeacon to the King, that he promoted him to this ſublime poſt, which formerly was accuſtomed to be given to none but churchmen. In this dignity he behaved himſelf in ſuch manner as to give ſatisfaction both to King and people: inſomuch, that the King committed to him his young ſon Prince *Henry* for his education; and many of the greateſt Peers, both of *England* and *France*, deſired their ſons alſo might have the advantage of being formed to virtue and true honour, under his care and direction. In the mean time this worldly greatneſs, and affluence of honours, did not puff up the Saint with pride; neither did the pleaſures of the court enervate his virtue: he fortified his ſoul againſt their dangerous influence by prayer; and by offering up to God in the night the ſacrifice of his tears. And ſo little pleaſure did he take in the court, that he often declared, with tears, to the Archbiſhop, and his other friends, that his very life there was a burthen to him; and that he deſired nothing ſo much as fairly to be diſcharged of all his worldly employs.

ARCHBISHOP

ARCHBISHOP *Theobald* died in the year 1162, and immediately the Chancellor was pitched upon to be his ſucceſſor. He himſelf ſtrenuouſly oppoſed it; and even told the King (who was vehemently bent on his promotion) "that if he were once Archbiſhop of *Canterbury* he fore-"ſaw he ſhould quickly loſe his Majeſty's favour: becauſe he ſhould be "obliged to maintain the cauſe of God and his Church, againſt all en-"terpriſes prejudicial to the divine honour, or the rights and liberties of "the Church." Nor could he be induced to acquieſce to the election, till the Cardinal of *Piſa*, the Pope's Legate, aſſured him it was the will of God. Upon this he was made Prieſt (for he was only Deacon before) on *Whitſun-Saturday* 1162; and on *Trinity-Sunday* was conſecrated Archbiſhop. It was wonderful to ſee what a change the divine grace made in his ſoul on this occaſion. He preſently put off the courtier and put on the Prelate, and became in every reſpect a new man, and a perfect model of all paſtoral virtues. He embraced a laborious and penitential life; wore a rough hair ſhirt next to his skin; aroſe every morning at two o'clock, and after reciting his office waſhed the feet of thirteen poor men, begging their prayers and giving each of them an alms. This done, he took a ſhort repoſe, and then employed the reſt of the morning in reading and meditating on the holy Scriptures; an exerciſe in which he took great delight. At nine o'clock he celebrated Maſs (with a remarkable devotion, and many tears) except on ſome days, on which out of humility, he contented himſelf with aſſiſting thereat. He procured to have always with him divers eccleſiaſticks eminent for learning and piety, whom he ſent for from different countries, to aſſiſt him by their counſels. With theſe he conferred every day after dinner on the holy Scriptures; or the affairs of his Dioceſe. Tho' his table was plentifully ſerved to keep up hoſpitality, he was ever ſparing as to his own eating; and took care that ſome book of piety ſhould be always read at meals. He was exceedingly cautious in the choice of his officers, and would not ſuffer them to receive any preſents. He admitted none to the miniſtry but ſuch as upon the moſt rigorous examination he found worthy. He had a particular affection for the Religious who lived up to their inſtitute: was hoſpital and

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liberal to all; and was truly a father to the poor and diſtreſſed. 'Tis not to be expreſſed what numbers he daily relieved with food, raiment and other neceſſaries; what care he took of the ſick, and with what vigour he maintained the cauſes of the weak, againſt ſuch as ſought to oppreſs them. He reprehended the vices of great ones with a liberty and courage becoming his ſtation, yet tempered with prudence and diſcretion: and he ſhewed upon all occaſions a ſteady zeal and invincible fortitude in the cauſe of God and his Church.

THIS zeal by degrees drew upon our Saint the King's indignation. This Prince was not pleaſed, that upon being made Archbiſhop he had reſigned the office of Chancellor. But he was much more offended when he found him intent on recovering out of his hands, or out of the hands of his favourites, the poſſeſſions or rights which belonged to the church of *Canterbury*, which they had unjuſtly uſurped: and that he conſtantly oppoſed the violences and rapines of the grandees of the court. Particularly he took it ill that he reſiſted an abuſe, that had been introduced, by which the revenues of vacant churches were ſeized on by the Prince; and on this account the Biſhopricks and Abbeys were kept a long time vacant, to encreaſe the revenue of the crown. He was alſo offended that the Archbiſhop had excommunicated one that held of him in *Fee ſimple* without his leave: and that he maintained the ancient privileges and liberties granted to the Church by former Princes, by which the cognizance of the cauſes of eccleſiaſticks was reſerved to the eccleſiaſtical tribunal. This ſteadineſs of the Saint, in diſcharging what he judged to be his duty to God and the Church, having alienated from him the affections of the King; this Prince, who deſired to be abſolute, proceeded to aſſemble all the Biſhops of his Kingdom at *Weſtminſter*, in order to extort from them a conſent to give up the liberties of the church: but could not prevail. Then he required of them to promiſe at leaſt to obſerve what he called the cuſtoms of his Kingdom; ſome of which were very unjuſt and prejudicial to the Church: they all anſwered, they were willing to obſerve them, *ſalvo ordine ſuo*; that is, as far as was conſiſtent with their ſtation and their duty; and no further. The King could not brook this anſwer; but abruptly left them in a violent rage: ſo that it was feared he would

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go to extremities: neither did he ceaſe employing ſometimes threats, at other times deceitful promiſes, till he had brought over moſt of them to condeſcend to his deſires. The Archbiſhop, who ſtill ſtood out, was now beſieged on all ſides, even by thoſe who ought to have ſtood by him in the common cauſe. They repreſented to him on the one hand, that his oppoſing the King's pleaſure, inſtead of being of any ſervice, would be detrimental to the Church: and on the other hand, that the King had promiſed, and even ſworn that, if he would but make his ſubmiſſion without that clauſe of *ſalvo ordine ſuo*, he would require nothing, in conſequence of it, any way prejudicial to the Church. A certain Abbot alſo pretended he had inſtructions from the Pope, to induce him to conſent to the King's deſires. So that at length he was prevailed on to promiſe in the aſſembly of the Prelates and Lords, held at *Clarendon*, *Anno* 1164, to obſerve *bonâ fide*, the cuſtoms of the Kingdom. Thus he fell; but quickly roſe again: for he had no ſooner gone out of the aſſembly, but, upon the remonſtrances of the eccleſiaſtick that carried his Croſs, he began to be ſenſible of the evil he had done, and to bewail it with many tears: condemning himſelf for it to a moſt ſevere penance; and totally abſtaining on account of it, from approaching to God's Altar. He alſo informed the Pope of what had paſſed; confeſſing and bewailing his guilt, and waiting for his orders how he was to repair it. The Pope [*Alexander* the third] who was fully apprized of all that had paſſed; and knew that this fault of St. *Thomas* was only the effect of ſurpriſe, and of too much diffidence in his own lights, and not of any criminal facility in betraying God's cauſe; comforted him by letters, exhorted him to repair the fault by a greater zeal for the future in defending the church, and adviſed him not to abſtain any longer from the holy Sacrifice.

In the mean while the King being acquainted with the Archbiſhop's diſpoſitions, ſummoned another general meeting of the Biſhops and Lords to *Northampton*, in order to proceed againſt him. Here the Saint was forſaken and condemned by all; and many ways affronted and injured for ſix days together; yet conſtantly maintained the cauſe of God and his Church. On the ſixth day, having ſolemnly ſaid Maſs, he came in his pontifical attire, bearing his Croſs in his own hands to the place of the aſſembly, ready

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to meet and welcome even death itſelf for ſo good a cauſe. But the time of his martyrdom was not yet come: wherefore having thus publickly repaired his former fault, he thought he ſhould not now do amiſs if he privately withdrew himſelf from the Kingdom; the more becauſe he was aſſured by two of the principal Lords that certain wicked men had bound themſelves by oath to make away with him. Having therefore firſt made a feaſt for the poor, he ordered a bed to be prepared for him, that night, in the church of the monaſtery of St. *Andrew*, where he was lodged; and after proſtrating himſelf there for ſome time in prayer, and then ſinging the ſeven penitential Pſalms with the Litany of the Saints, and making a genuflexion at the name of each Saint, when all thought he was gone to reſt, he privately at midnight left the town, accompanied with two or three only, to whom he had communicated the ſecret: and taking for his guide a religious man of the order of St. *Gilbert*, travelling moſtly by night, he went into *Lincolnſhire*, and from thence by land to *Kent*; where he embarked in an open boat, and croſſed the ſeas to *Flanders*: and what was very remarkable, he met with good weather, and an eaſy paſſage; whereas a violent ſtorm had like to have ſhipwrecked the King's deputies, who went on board the ſame night, in order to incenſe the Pope, and the King of *France* againſt him. The like providence preſerved the Saint, after his arrival on the other ſide of the Sea; where *Philip* Earl of *Flanders*, and his brother *Matthew*, Earl of *Bullen* (who was a mortal enemy to him, for having oppoſed his ſacrilegious marriage with a Nun) guarded all the coaſts to apprehend him: but God protected him and brought him ſafe to the Abbey of St. *Bertin*, and from thence into *France*, where he was kindly received by King *Lewis* VII.

POPE *Alexander* the third was at this time at *Sens*, having been forced out of *Rome* by the ſchiſmatical faction of *Octavian* the Antipope. To him therefore St. *Thomas* repaired: but the King's deputies had been before hand with him; and had repreſented the proceedings of the Saint ſo much to his diſadvantage as to have prejudiced the generality of the Cardinals againſt him. But when the Archbiſhop himſelf in a full conſiſtory had opened the whole cauſe, and given an account of all that had been done,

together with a memorial containing in writing a liſt of thoſe cuſtoms, to which the King required his conſent; there were few of them that could refrain from tears; and all were convinced the right was on his ſide. However the next day, the Saint of his own accord declared to the Pope, in the hearing of all the Cardinals, the ſcruple he had of having accepted (tho' unwillingly) the Archbiſhoprick of *Canterbury*, of which he thought himſelf entirely unworthy; the more becauſe he was advanced to it from the court, and from a ſecular employ; and not according to the preſcriptions of the canons: and therefore he freely reſigned his church into the hands of his Holineſs, deſiring he would commit it to a more worthy perſon. All admired his humility on this occaſion: but the Pope would not ſuffer him to quit his Archbiſhoprick; but encouraged him to continue to fight manfully the battles of his Lord. In the mean time he recommended him to the Abbot of *Pontigny* to be entertained in his monaſtery during his baniſhment.

THE monaſtery of *Pontigny*, is one of the firſt and chiefeſt of the *Ciſtercian* or *Bernardin* Order; and flouriſhed, at that time in an exact obſervance of regular diſcipline. The Saint therefore willingly embraced this retreat; and whilſt he was there put on the habit of the order, together with the ſpirit and poverty of it. He conformed himſelf as much as poſſible to the manner of living of the Religious, uſed their hard diet, practiſed many other auſterities, and choſe to exerciſe himſelf even in the meaneſt and moſt humbling offices. Moreover he employed a good part of the night in prayer; and took no other reſt but on the hard ground, with a ſtone under his head inſtead of a pillow: not to ſpeak of his frequent diſciplines, and his rough hair-ſhirt which he never quitted.

THE King now finding himſelf diſappointed of the hopes he had conceived of the Saint's being depoſed from his Archbiſhoprick, was exceeding angry; and not only confiſcated the temporalities of his See of *Canterbury*, but alſo all the eſtates of his kindred, friends, and favourers, and ſent them all into baniſhment; obliging them to take an oath, that they would all go to him; in hopes the ſight of their miſery, ſuſtained

on

on his account, would ſhake his conſtancy, or at leaſt be a ſenſible mortification to him. As to his conſtancy, it was no way ſhaken by this ſcene of their ſufferings; but, he was indeed moſt ſenſibly affected with what they endured; much more than with any thing he ſuffered himſelf. However the providence of God was not wanting to theſe exiles, but raiſed them up friends, by whoſe means they were as well or even better provided for than they had been at home. The King did not ſtop here; but ſending letters to the general chapter or meeting of the *Ciſtercian* order, he threatened he would deſtroy all their monaſteries that were in his dominions, if they entertained any longer his enemy; as he was pleaſed to call the Saint. Upon which St. *Thomas* quitting *Pontigny*, after two years ſtay there, retired to *Sens*, to the monaſtery of St. *Columba*; where the King of *France* appointed him a ſuitable maintenance. But we muſt not omit that before he left *Pontigny*, he had a revelation of his future martyrdom; when one day after celebrating the ſacred myſteries, lying proſtrate before the Altar, and offering up his prayers and tears to God, with more than ordinary fervour of devotion, he heard a voice from Heaven, ſaying, *Thomas, Thomas, my Church ſhall be glorified by thy Blood.* Eccleſia mea gloriabitur in ſanguine tuo.

WHILST the Saint was at *Sens*, many fruitleſs attempts were made, as well by the Pope, who employed ſeveral Legates for that purpoſe, as by the *French* King, to accommodate matters between King *Henry* and the Archbiſhop: but that Prince ſtill inſiſted on the cuſtoms, as he called them, of his kingdom, which were highly prejudicial to the church; and the Saint would by no means conſent even to connive at ſuch iniquities. Thus matters went, till at length after ſeven years baniſhment, the King relenting, St. *Thomas* was called home, but, as it proved, to die a Martyr. In taking leave of the King of *France*, he told him he was going to meet with death in *England*; but that God's will muſt be accompliſhed. And when the Earl of *Bologne* ſent to let him know, that his enemies had ſet guards along the coaſt of *Kent*, either to kill him, or at leaſt to make him their priſoner; he made anſwer, he was convinced, it was the will of God he ſhould return to his church; and

go he would tho' he was ſure to be cut in a thouſand pieces. However God ſuffered not thoſe guards to attempt any thing upon his perſon, at his firſt landing; and he was received by his clergy and people with incredible joy; to whom he made at his arrival an excellent ſermon on that text of the Apoſtle, *we have not here a laſting city; but we are in ſearch after that which is to come*, Heb. xiii.

ST. *Thomas* had been but a ſhort time in *England*, diſcharging there the office of a zealous Paſtor, when ſome of his enemies going over to *Normandy* (where the King then was) accuſed him (moſt falſely and unjuſtly) of diſturbing the kingdom, and of attempting many things prejudicial to the authority of his Majeſty: upon which, the King, without ſtaying to examine the truth, in the violence of his paſſion, curſed all thoſe that eat of his bread, and had not the courage to revenge his cauſe; and rid him of one Prieſt, who would not ſuffer him, as he ſaid, to be at peace in his own kingdom. Theſe murdering words, of which the King quickly repented, gave occaſion to four of the moſt reſolute of his courtiers, to depart immediately for *England*, in order to diſpatch the Archbiſhop. Theſe were Sir *William Tracy*, Sir *Hugh Morville*, Sir *Richard Britton*, and Sir *Reginald Fitz-Orſon*: who bound themſelves by an impious oath to perpetrate this wickedneſs. Whilſt they were on their journey to effect their bloody deſign, *Chriſtmaſs-day* came, on which the Saint made a moſt moving diſcourſe to his people, on that text of the Goſpel. *In terra pax hominibus bonæ voluntatis*, St. *Luke* ii, *On earth peace to men of good will:* in the latter end of which, he plainly told them, that he was ſoon to leave them; for that the time of his death was at hand: which words drew ſighs and tears from all his auditory.

ON the twenty ninth of *December*, the day after the feaſt of *Holy Innocents*, the aſſaſſins arrived at *Canterbury*: and firſt going to the Archbiſhop's palace, they loaded him with injuries, which he bore with a wonderful patience and meekneſs: and whereas they alſo told him their deſign was upon his life: he replied, "he had for this long while made a ſacrifice "of his life to God; to whom he committed his whole cauſe; and that

"if

" if they were come to kill him, he was prepared for them, and would " not flinch or turn his back in the combat of his Lord." Then putting his hand to that part of his head, where they afterwards gave him his death's wound. *It is here*, ſaid he, *It is here, I wait for you.* With this they went out in a fury; and putting on their armour, returned immediately to execute their wickedneſs. By this time the Archbiſhop was gone to the church; it being the time of Veſpers or Evenſong: where his eccleſiaſticks that were about him, would have ſhut the doors, and barricaded them againſt the violence of thoſe murderers: but the Saint would not ſuffer it; telling them, the church was not to be turned into a caſtle or camp; and therefore ought not to be barricaded. The aſſaſſins therefore came in with their drawn ſwords, crying out, *where is the Traitor? where is the Traitor?* to which words when no one anſwered, ſome of them ſaid, *where is the Archbiſhop?* and then the Saint advanced towards them with an undaunted courage ſaying, *here am I, the Archbiſhop, but no Traitor.* Thou muſt now die, ſaid one of them, thou canſt not eſcape our hands: I am ready to die, ſaid the Saint for my God, for the cauſe of juſtice, and for the liberty of the Church: but I charge you in the name of Almighty God, the ſovereign Judge, that you hurt none of my Monks, of my Clergy, or my people. Then kneeling down he recommended himſelf and the Church's cauſe to God, to the prayers of the bleſſed Virgin, and of the Saints, eſpecially of St. *Dennis* the Martyr; and begged God's mercy for his murderers. Of theſe *Tracy*, or as other ſay, *Fitz-Orſon* began the tragedy by offering to diſcharge a violent blow on the Saint's head; the force of which was broken by *Edward Grim* or *Grimfere*, one of his eccleſiaſticks (who afterwards wrote the Saint's life) interpoſing his arm, and receiving a grievous wound in defence of his Prelate. Two of the others with equal violence ſtriking him on the head with their broad ſwords caſt him down to the ground; and when he was juſt expiring, the fourth cut off with one blow the top of his head, and drew out his brains on the pavement. Thus was the ſervant of God martyred in the fifty ſecond year of his age, *Anno* 1170. He was buried privately by the Monks the next morning; who upon

ſtripping

ſtripping him in order to put on his pontifical robes, found a long and rough hair-ſhirt next to his skin. It is alſo affirmed by ſome hiſtorians, that at the latter end of the office, which they performed that night in the choir by his body, the holy Martyr lifting up his right hand gave his benediction to all preſent to their great comfort and joy.

NEVER were greater or more evident miracles wrought in *England*, than thoſe by which God was pleaſed to declare himſelf in favour of this Saint, and the cauſe which he had maintained. His blood reſtored ſight to the blind, and was a ſovereign and preſent remedy for all diſeaſes; even the dead were raiſed to life by it. Paralyticks, blind, deaf, dumb, and in general all ſuch as laboured under any corporal or ſpiritual malady experienced at his tomb, by the ſpeedy redreſs of the evils which oppreſſed them, how great the intereſt of the Martyr was with his God. Theſe miracles were accompanied with ſo much evidence, that there was no room left for his greateſt enemies to call them in queſtion: and we may truly ſay, the ſpeedy converſion of his enemies, was none of the leaſt of the miracles of the Saint. His death gained from the King what he could never obtain in his life: and this Prince in his greateſt diſtreſs, when his his own ſons, and almoſt all his nobles, both of his *Engliſh* and *French* dominions, together with the Kings of *France* and *Scotland* had conſpired againſt him; on the very day after he had humbled himſelf at the ſhrine of the Martyr, found heaven declaring itſelf in his favour, by a great victory gained by a handful of men over a numerous army of *Scots*; whoſe King was taken priſoner, the very hour King *Henry* was hearing a Maſs celebrated at the tomb of the Martyr, and imploring his interceſſion. Nor was it long after when his ſons and the reſt of his ſubjects all returned to their duty. The Martyr alſo obtained the grace of repentance for his murderers (who nevertheleſs all died within three years) and for the young King *Henry*, who had alſo been his perſecutor; but died with great ſentiments of ſincere contrition and humility, ordering himſelf to be laid upon aſhes, with a rope on his neck, and a hair-ſhirt on his body, and receiving in this manner the bleſſed Sacrament.

LEWIS

LEWIS King of *France*, who had been a great patron of the Saint during his life, found him not ungrateful after death. For when his ſon *Philip*, who afterwards ſucceeded him in the kingdom, had fallen into a grievous illneſs, inſomuch that the phyſicians deſpaired of his life; St. *Thomas* three times appeared to the diſconſolate father in his ſleep, aſſuring him from God, that if he would go to viſit his tomb, with a firm faith, and a contrite heart, his ſon ſhould recover: the King in conſequence of this viſion, contrary to the advice of his counſel, came over to *Canterbury*, and there made his prayer at the tomb of the Martyr; and returning home, found his ſon perfectly recovered.

ST. *Thomas* was canonized by Pope *Alexander* the third, *Anno* 1173; his feſtivity was ordered to be kept on the twenty ninth of *December*, and his tranſlation on the ſeventh of *July*. His ſhrine was the richeſt in the kingdom and the pilgrimage to his tomb the moſt frequented of any in *England*. Theſe riches were all ſacrilegiouſly carried off in the times of King *Henry* VIII; and the relicks of the Saint were burnt to aſhes.

F I N I S.

ERRATA in the Second Part.

PAGE 235. line 31. meaſures, *read* treaſures. p. 239. line 5. *blot out* ſtill. p. 246. l. 26. *read Brewa*. p. 247. l. 2. *read* anchoret. l. 27. *read Elerius*. p. 251. l. 24. *read* his Diſciple *Iſam*. l. 25. *blot out Iſam*. p. 252. l. 14. *read Wormholt*. p. 262. l. 1. *read* feat. l. 34. *read* miracles abundantly ſhewed. Remarkable in this kind are, *&c.*

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